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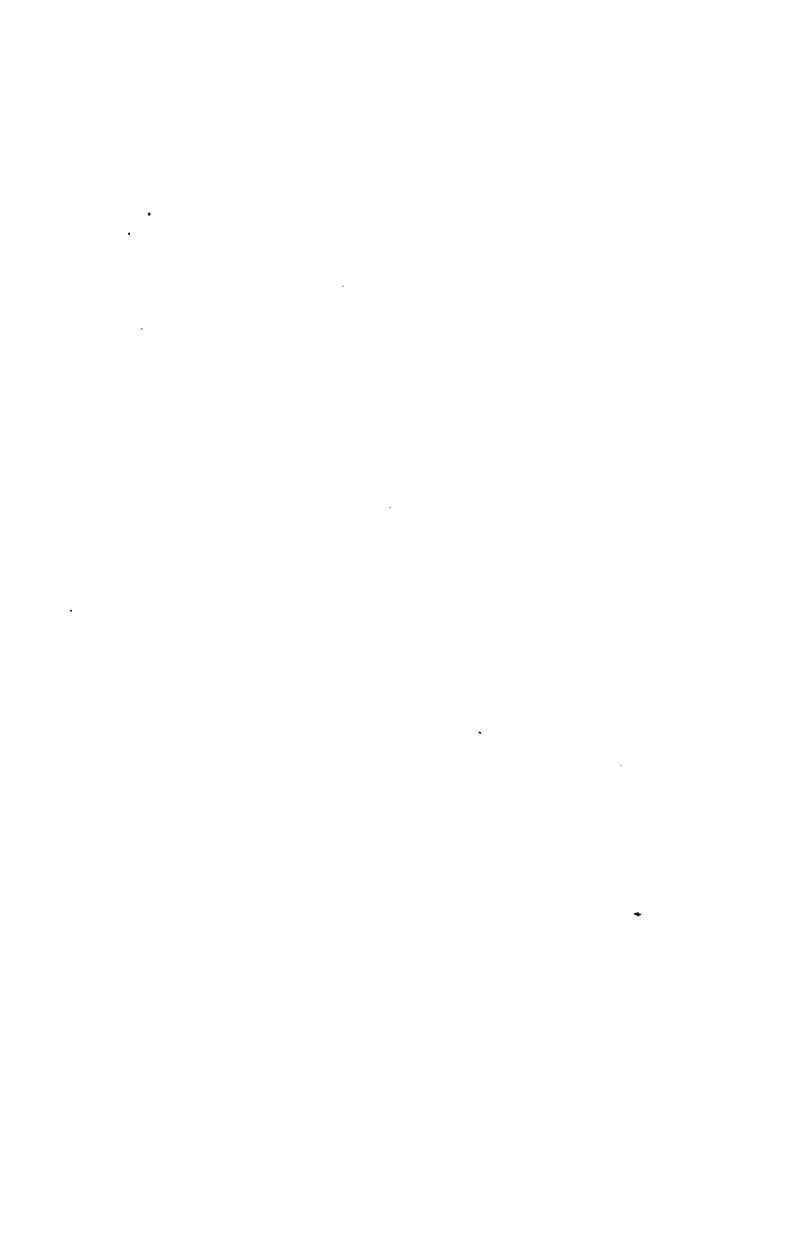
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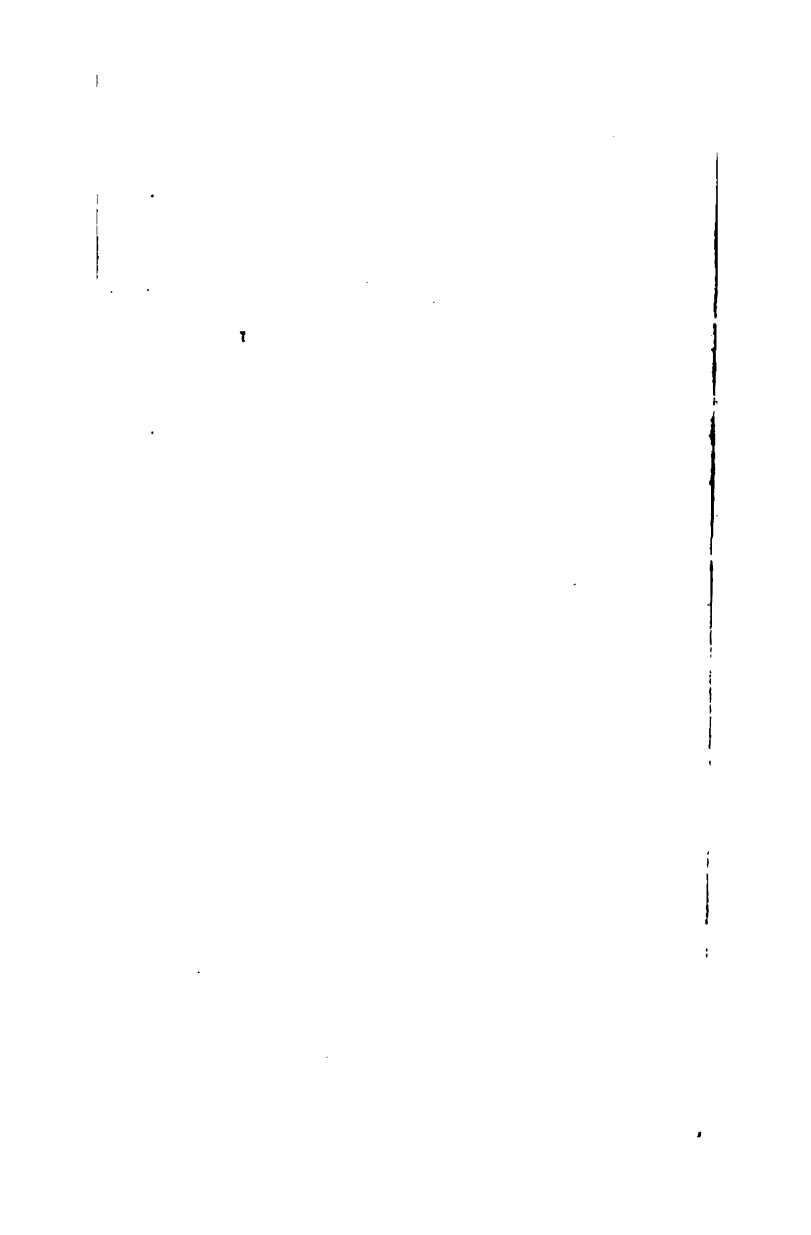
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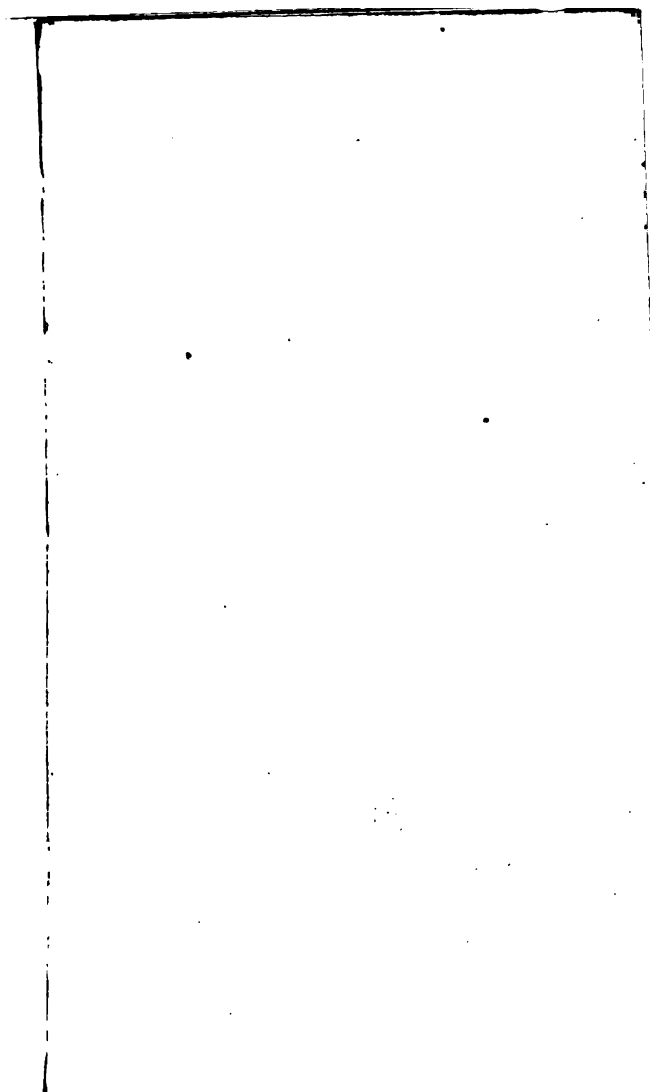
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HESIOD.

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HESIOD,

TRANSLATED BY C. A. ELTON, ESQ.

**BION AND MOSCHUS,
SAPPHO AND MUSÆUS.**

BY F. FAWKES, M.A.

LYCOPHRON.

BY VISCOUNT ROYSTON.



LONDON:

PRINTED BY A. J. VALPY, M.A.

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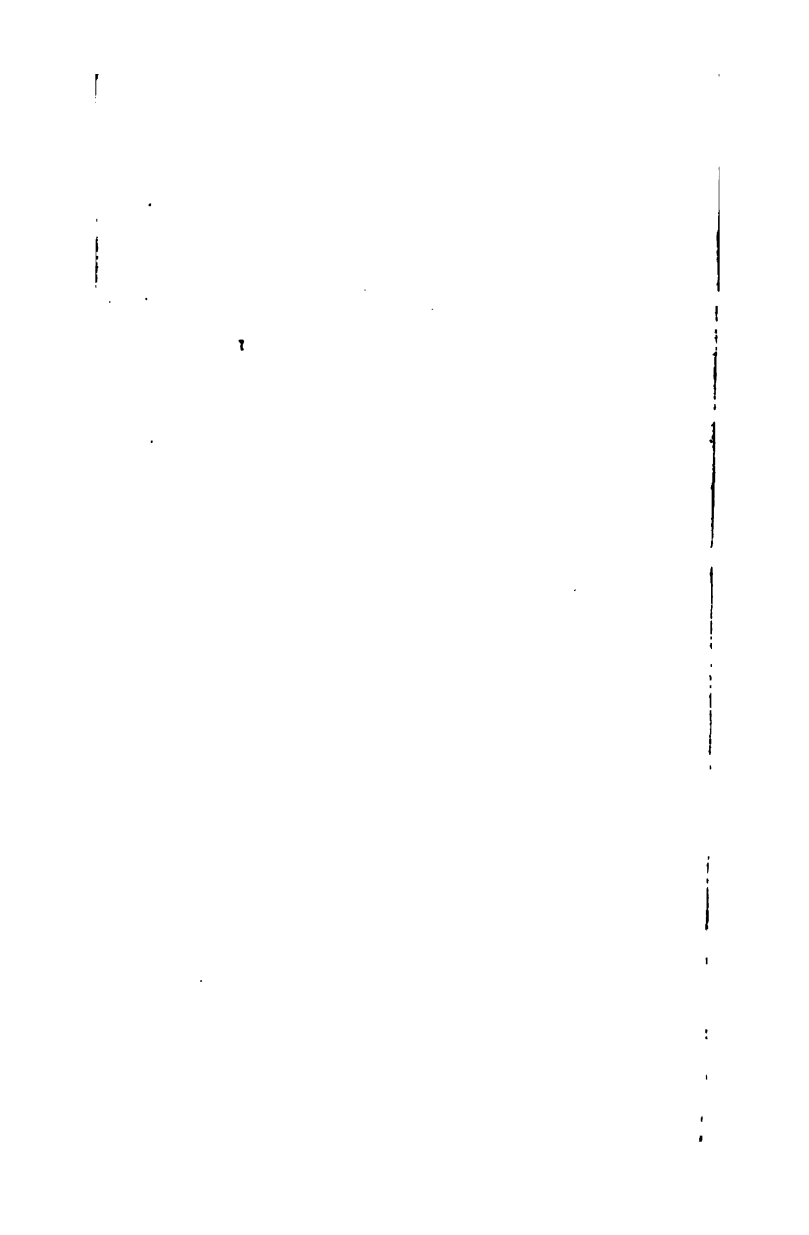
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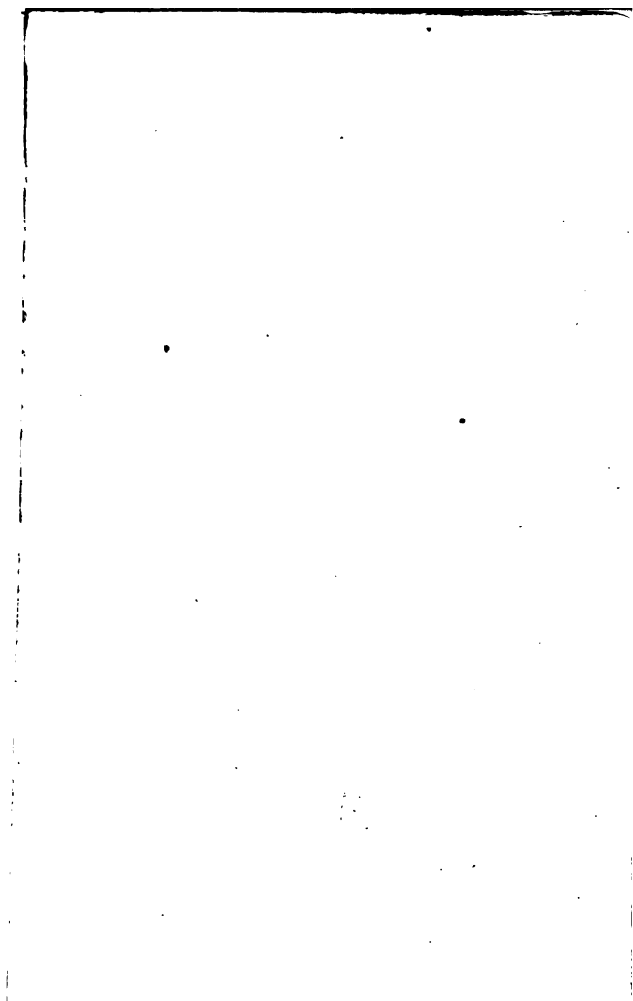
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The name of the mother occurs only in Plutarch; who quotes Ephorus the Cumæan historian for the fact, that Dios, after settling at Ascra, married Pycimede, who gave birth to Hesiod. This is opposed to the assertion of Suidas that Hesiod was conveyed thither in his infancy.* If the proem to the Theogony be genuine, and if the description be not figurative, Hesiod pursued a pastoral occupation; and he once crossed the Euripus to contest the prize of poetry, which he won. Wolf rejects the latter passage as supposititious; but, if a forgery, it is a forgery without a purpose. The author of the pseudo-contest of Homer and Hesiod, which seems to have been grounded on a discredited tradition of such a contest mentioned in Plutarch's narrative of Periander, inserts the name of Homer in the inscription on the tripod conse-

* Virgil has been thought to mean Hesiod, and not the Cumæan sibyl, in the verse of the fourth eclogue:

The last age dawns in verse Cumæan sung;

as the preceding lines

The virgin now returns, Saturnian times
Roll round again,

seem to refer to Hesiod's age of gold and the flight of Justice. Heyne denies that Hesiod has any allusion to the revolution of a better age; but he seems to intimate it in the wish that he could be born *hereafter*.

crated by Hesiod : but for Homer's name we may search the Works and Days in vain.

The zeal for making them competitors appears to have been inflamed by the accidental coincidence of this passage in the Works with another in Homer's Hymn to Venus :

Oh ! in this contest let me bear away
The palm of song ; do thou prepare my lay !

Hesiod, as we gather from the gossip of his biographers, met his death from the ambiguity of an oracle. A Milesian, his fellow-traveller, having insulted the daughter of their host, the brothers murdered them both. The body of Hesiod was thrown into the sea, and wafted back to the coast of Ætolia by a shoal of dolphins ; though Plutarch states that it was discovered by the sagacity of Hesiod's dog. The assassins were cast into the same waves : but other versions of the story represent lightning or shipwreck as promptly avenging the death of the author of the Theogony.

An inscription in the Greek Anthologia, ascribed to Alcæus, is better worthy of notice than the epitaph recorded in the legend :

Nymphs in their founts, 'midst Locris' woodland gloom,
Laved Hesiod's corse, and piled his grassy tomb.

xii BIOGRAPHICAL SKETCH OF HESIOD.

The shepherds there the yellow honey shed,
And milk of goats was sprinkled o'er his head :
With voice so sweetly breathed that sage would sing,
Who sipp'd pure drops from every Muse's spring.

The proverb ' Hesiodean old age ' was applied by the Greeks to persons of extreme longevity. Several statues of Hesiod are described by Pausanias: the circumstance, which he mentions, of one having stood in the temple of the Muses on Mount Helicon, seems to have furnished the ground of a supposition that Hesiod was a priest of the temple, as stated by Gale in his *Court of the Gentiles* (who refers to Carion's *Chronicle*), and by Laharpe in his *Lycée*.

Gronovius, in his *Grecian Antiquities*, presents three antiques, commemorative of Hesiod, a gem, a bust, and a basso-relievo: but the likenesses assigned to eminent poets by the Grecian artists were mostly imaginary.*

* See ' *Specimens of Ancient Sculpture by the Society of Dilettante.* '

DISSERTATION
ON THE
ERA, WRITINGS, AND MYTHOLOGY,
OF
HESIOD.

ERA.

SCALIGER and Vossius have thought that the era of Hesiod could be ascertained within seventy years, more or less, by astronomical calculation, from the following passage of the Works and Days :

When sixty days have circled since the sun
Turn'd from his wintry tropic, then the star
Arcturus, leaving ocean's sacred flood,
First whole-apparent makes his evening rise.

Dr. Priestley is of the same opinion ; and observes, in his ' Lectures on History,' i. 192, ' Any writer who mentions the rising or setting of any star, at any particular time of the year, with respect to the sun, furnishes us with data sufficient to determine the time in which he wrote.'

But neither the accuracy nor the precise nature of the astronomical observation here commemorated can possibly be ascertained. It is uncertain whether the single star Arcturus may not be placed for the whole

constellation of Bootes; of which there are examples in Columella and other writers. It is wholly uncertain whether this rising was observed in Hesiod's own country, or even in Hesiod's own time: a knowledge of both of which particulars is essential to our making a just calculation. We shall scarcely ascribe to Hesiod a more scientific accuracy than to subsequent astronomers; yet we find that even *their* observations of the solstices, and of the risings and settings of the stars, are ambiguous, and most probably fallacious. Hesiod makes the acronycal rising of Arcturus sixty days after the winter solstice: many other writers, and particularly Pliny, say the same. Now setting the difference between Hesiod and Pliny at eight hundred years, this will make a difference of eleven days in the time of the phenomenon. Both, therefore, cannot have written from actual observation, and probably neither did. The ancients copied from each other without scruple, because they knew not, till the time of Hipparchus, that the times of rising, &c. varied by the course of ages.

They seem, besides, to have copied from writers of various latitudes, unconscious that this also made a difference.

Attempts have been made to determine the respective priority of Homer and Hesiod by the superior simplicity or elegance of style, in which no two critics are agreed; and by the different meaning or quantity attached by these poets to the same words; no regard being had to diversity of usage in distinct countries, or to the probable changes operated on the poems by time and critical adjustment: the rhapsodies of Homer, in

particular, having, in Professor Millar's opinion,* 'undergone something similar to the *risascimento* by Berni of Boyardo's Orlando.'

Herodotus, who was born B. C. 484, affirms Hesiod and Homer to have preceded his own time by four hundred years; thus making them contemporaries, and fixing their era at B. C. 884. The chronicler of the Parian marbles,† which were composed sixty years after the death of Alexander the Great, fixes Hesiod's era at 944 years B. C. and Homer's at 907. Pliny, about the year 78, computed that Homer lived one thousand years before him, or B. C. 920: and, in the priority of Homer, concurs with Cicero, who makes Hesiod later by one hundred and twenty years.

These variations are not material; for, as is observed by Gibbon, the fixing the date from different periods of a person's life, as the birth or death, might easily make the difference of a century.‡

WRITINGS.

PLINY speaks of Hesiod as the earliest writer who laid down precepts of agriculture. Tzetzes, however, men-

* Essays annexed to the History of the English Government.

† The authenticity of the Parian or Arundelian marbles, which Dr. Clarke informs us in his 'Travels' were found, not at Paros, but in the isle of Zia, was impugned in a dissertation of Mr. Robertson in 1788, and defended in 1789 by Mr. Hewlett, and by Mr. Gough, in a memoir of the Archæologia, vol. ix.

‡ *Extraits raisonnés de mes Lectures; Posthumous Works.*

tions two poems of Orpheus; the one intitled 'Works,' the other 'Diaries.' Pausanias was shown a leaden tablet near the fountain of Helicon, on which were graven the 'Works' of Hesiod, but the introductory verses were wanting.

The poem has suffered certain mutilations; as, from observations of Pliny the naturalist, (xiv.) and some allusions in Ovid and Manilius, it should seem that Hesiod had originally treated of ingrafting, of vines * and olives, and of various trees.

On the Theogony Pausanias observes, 'there are some who consider Hesiod as the author of this poem.' That he wrote *some* theogony is evident from the allusion of Herodotus to his invention or classification of the Greek divinities. Heyne conjectures that the exordium, which is in a more florid style than the general poem, is partly genuine and partly interpolated; a conjecture not inapplicable to the work at large. It is alluded to by Ovid, and Lucian makes it the subject of his satire in the 'Dialogue with Hesiod.'

The Shield of Hercules has commonly been regarded as a mere parody of the Shield of Achilles in the Iliad; but the imitation is confined to the sculpture of the shield, and it is evident that some hand has practised on the poem. It has all the appearance of being a cento of fragments from lost works of Hesiod. The distinct title has been made an objection to its being regarded as a part of another work, and it has been attempted to make it complete in itself by a change in the reading of the first word. But the Iliad of Homer

* We have now but a slight notice of the vine.

was, according to Ælian, recited in parts, which consequently acquired separate titles, as, 'the Battle at the Ships.' In the scholium of the Aldine edition of Hesiod it is stated, that 'the beginning of the Shield, as far as the two hundred and fiftieth verse, is said to have formed a part of the Fourth Catalogue,' or Catalogue of Women; and there can be no doubt of the fact, for it opens with the identical words *εοιαι*, which ushered in the description of each heroine, and which procured for the poem its secondary title of the 'Great Eoiai.*' The subsequent combat between Hercules and Cygnus may, with almost equal certainty, be considered as a remnant of the Herogony. The parts are visibly pieced together by the abrupt line

Who Cygnus slew, high-minded son of Mars.

Quintilian remarks that 'Hesiod rarely rises, and a great part of him is occupied in names; yet he is distinguished by useful sententious precepts, and a commendable sweetness of diction and construction, and the palm is given to him in that middle style of writing.'

This is niggardly praise. Cicero certainly recommends Hesiod as a moralist, when he observes in his letters, 'our dear Lepta must learn Hesiod, and have

* Hence a strange idea became current that Eoa was the name of a young woman of Ascrea, the mistress of Hesiod.

Bœotian Hesiod, versed in various lore,
Forsook the mansion where he dwelt before;
The Heliconian village sought and woo'd
The maid of Ascrea in her scornful mood:
There did the suffering bard his lays proclaim,
The strain beginning with Eoa's name.

Misianax of Colophon in Athenæus, b. xiii.

by heart 'The gods have placed before virtue the sweat of the brow : ' and Voltaire, in his *Dictionnaire Philosophique*, has properly noticed that many sentences of Hesiod had grown into proverbial axioms : but it was not this kind of merit which obtained for the poet of Ascrea the popular renown of having contended with Homer, nor is the combat of giants a sample of ' the Middle Style.'

MYTHOLOGY.

DIOGENES LAERTIUS mentions that Pythagoras feigned to have seen the soul of Hesiod bound to a brazen pillar, and howling in torture on account of his impious fictions respecting the gods ; and that of Homer environed with serpents for the same reason ; yet they unquestionably did no more than repeat the legends of their age and country. Wasseling interprets the passage of Herodotus, which assigns to Homer and Hesiod the formation of a theogony for the Greeks, as referring, not to invention, but to arrangement : and the historian becomes his own interpreter, when he relates that ' all the gods came into Greece from Egypt,' and that he has ' ascertained their barbaric extraction.' But even the more limited claim urged in behalf of Homer and Hesiod is probably groundless. Cicero argues that there must have been poets before Homer ; and if poets, there must have existed cosmogonies and hymns : for, in those ancient times, verse was alike the vehicle of history, of laws, and of religion. Pausanias makes mention of Olen of Lycia, who composed hymns of great antiquity, and who, in his hymn to

Lucina, makes her the mother of Love; and he names Pamphus and Orpheus, as succeeding Olen, and as also composing hymns to the cosmogonical Love.

Burnet, in his 'Sacred Theory of the Earth,' states that the several gods must have been only so many personifications of the different parts of nature. This is only partially the truth; for though its parts were gods, the world itself was deity.* Emanations of divinity were supposed to be resident in the parts of nature, as retaining portions of a divine spirit or virtue from good demons or genii who dwelt in them, and who, having been inclosed in the bodies of virtuous men, passed into the stars and planets. The sun was considered as the architect of the universe and its symbol; it contained in itself the power and efficacy of all the other material gods: but it was worshipped under the name of Osiris and Hammon, whose history betrays the secret of human deity.

The Sun was, however, preceded in time, according to the cosmogonists of Egypt, by Night, worshipped as Athor and Venus, the creative source of all things, and Pthas, the Vulcan, as well as Minerva,† of the Grecians; the masculo-feminine cause of active energy, and the soul of the world.

* Brucker, *Historia Critica Philosophiæ*. Jablonski, *Pantheon Ægyptiacum*.

† On the base of a statue of Neitha, or Minerva, at Sais in Egypt, was an inscription in hieroglyphic characters to this effect: 'I am whatever things are, whatever shall be, and whatever have been. None have lifted up my veil. The fruit which I have brought forth is the Sun;' Proclus in *Timæum*.

These principles of cosmogony are clearly unfolded in the Orphic fragments.

One Jove and Pluto, Bacchus and the Sun ;
One god alike in all, and all are one.

NIGHT, source of all things, whom we Venus name.

I swear by those, the generating powers,
Whence sprang the gods that have immortal being,
Fire, water, earth, and heaven, the moon and sun,
Great Jove effulgent, and the sable Night!

Fire, water, earth, and ether, Night and Day,
Metis, first sire, and all-delighting Love.

Reciprocally with Night the cosmogonists of Egypt held the production of the universe from Chaos, by which was meant the primeval aqueous element. The Demiurgus, or universal maker, was delineated in their paintings under a human form, ejecting from his mouth an egg, which egg was the world. At other times the mundane egg was represented floating on a mass of waters. Orpheus describes Chaos as a gulf of matter, neither luminous nor tenebrous, which in the lapse of ages generated an egg, and from this egg proceeded an active principle, which disposed the elements and created the forms of nature.

As we descend to Hesiod, we find some scattered traces of the same principles. Chaos first exists, then Earth, and thirdly Love. Erebus and Night spring from Chaos, and generate Ether and Day, and Earth produces Heaven. Chaos is undescribed, but is, probably, water ; since Homer represents Father Oceanus as the generator of all things. The imprisonment of

his children in a cavern by Heaven is remarkable: and by an uncouth allegory, Saturn, armed with a sickle, forces from Heaven the principle of fecundity, which is personified as Venus, and rises from the waters. Hesiod nowhere identifies Jupiter or the Sun with universal nature, and soon departs from the limited cosmogonical track which he had prescribed to himself; following the practice ascribed by Brucker to the later theogonists, and blending with the birth of the world events of human agency: so little does the coherency of system discoverable in the poem afford countenance to the physiological allegories of Tzetzes, and his resolution of the supernatural battles into volcanic eruptions.

If the notions of Hesiod as a cosmogonist are rather poetical and popular than philosophical, as an historian of legendary mythology he is intitled to higher consideration. He is the preserver of the most ancient traditions of the gentile world. Sacred history is but thinly disguised under the garb of heathen fable. We have the fall of man through the instrumentality of woman; the gradual corruption of mankind; and, perhaps, the dispersion of the builders of Babel.

Hesiod seems to have had only a faint glimpse of that esoteric, or inner theology which was buried in the temples of Egypt, enveloped in pompous mysteries and slowly and cautiously revealed to the initiated. He was fortunate in being chiefly conversant with the exoteric, or outward religion, which was promulgated freely to the people in subservience to political utility, and to the necessity of upholding social sanctions. It recognised a judicial providence: and the system of

Hesiod, notwithstanding its physical idolatry, will hence be found to transcend the pantheistic materialism of Orpheus and the priests of Egypt.

The deified human spirits, which supplied the Egyptian universe with its emanations, reappear in the machinery of the holy demons in the *Works and Days*; but Hesiod, with a practical tendency worthy of Socrates, instead of translating them to the stars, describes them as hovering round the earth and keeping watch over the actions of men. Jablonski affirms that the worship of the Nile and of the Zodiac did not prevent the more ancient Egyptians from acknowledging an infinite eternal mind, on whose wisdom the operations of the sensible, or visible, divinities were considered to depend. But whether any thing of a moral intelligence was meant is more than doubtful. Cudworth and others of the learned have dreamed that the grand secret, which the veil of the inner sanctuary concealed, was a pure theism; but the adept who, imbued with a thirst of the higher philosophy, penetrated within it, probably made no other discovery than that the universe was God.

LOST WORKS OF HESIOD.

THE Catalogue of Women, or Heroines, in five parts, of which the fifth was intitled the Herogony; Suidas.

The Melampodia (from the soothsayer Melampus): a poem on divination; Pausanias. Athenæus.

The Great Astronomy, or Stellar Book; Pliny.

Descent of Theseus into Hades; Pausanias.

Admonitions of Chiron to Achilles; Pausanias. Aristophanes.

Soothsayings and Explications of Signs; Pausanias.

Divine Speeches; Maximus Tyrius.

Great Actions; Athenæus.

Of the Dactyli of Cretan Ida, the discoverers of iron; Suidas. Pliny.

Epithalamium of Peleus and Thetis; Tzetzes.

Ægimius; Athenæus.

Elegy on Batrachus; Suidas.

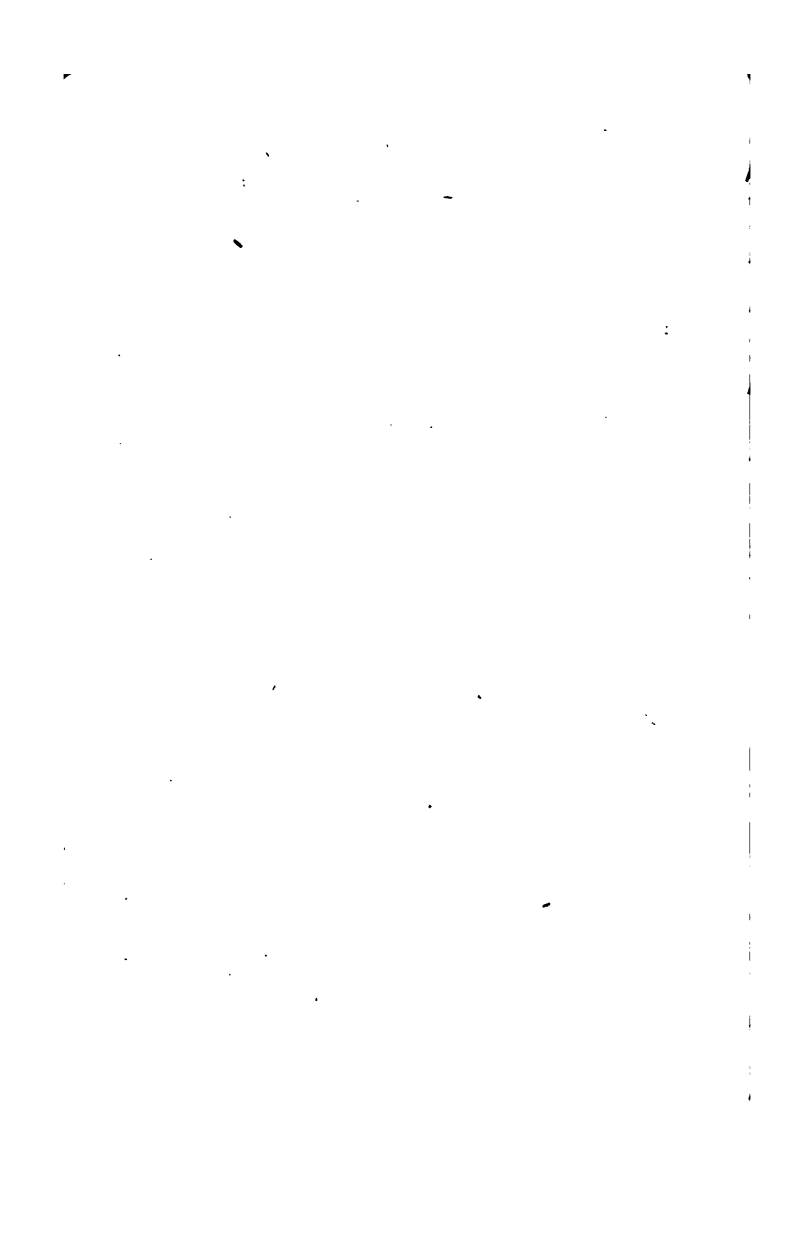
Circuit of the Earth; Strabo.

The Marriage of Ceyx; Athenæus. Plutarch.

On Herbs; Pliny.

On Medicine; * Plutarch.

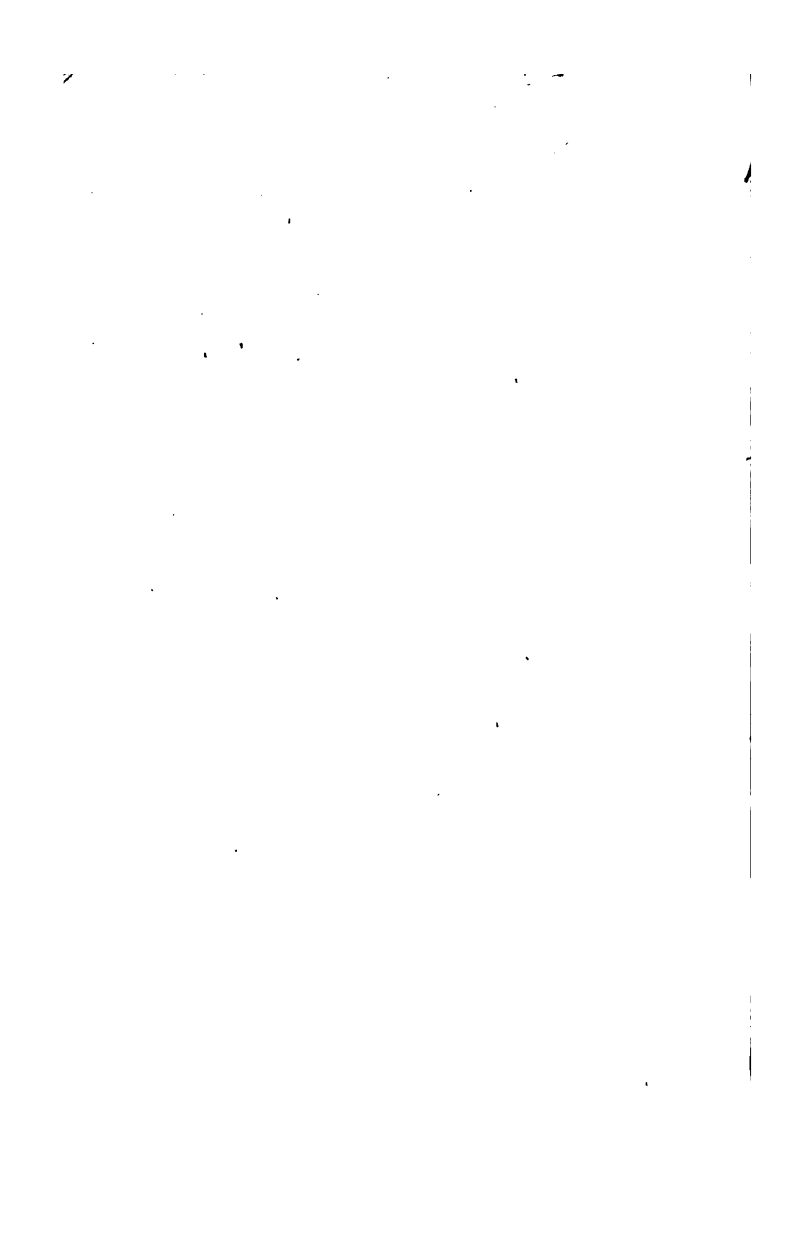
* Fabricius (*Bibliotheca Græca*) conjectures the two latter subjects to be merely alluded to as incidental topics in other works. Athenæus (vi. 3) quotes some verses, as attributed to Hesiod, respecting the fishes fit for salting; but observes that they seem rather the verses of a cook than a poet; and adds, that cities are noticed in them, which were posterior to Hesiod's time. Lilius Gyraldus states that the fables of Æsop (which were written in verse, and have perished, see Bentley's *Dissertation*) have been ascribed to Hesiod. This seems grounded on Plutarch, who, however, says only that Æsop himself might have profited by Hesiod's Apologue of the Hawk and the Nightingale: on which account Quintilian speaks of Hesiod as the earliest fabulist.



WORKS AND DAYS.

HES.

A



WORKS AND DAYS.

DIVISION I.—WORKS.

MYTHOLOGIC AND HISTORICAL.

ARGUMENT.

THE exordium is a rhapsody on the omnipotence of Jupiter—
The two strifes—The origin of labor—The creation of Pandora—The five ages—The general corruption of mankind—
The flight of Modesty and Justice—The invisible agency of Justice—The providences dispensed respectively to the upright and the wicked nation—Practical exhortations and inferences.

COME from Pieria, Muses! ye that raise
Songs of renown, declare your father's praise.
The famed, th' inglorious live by him alone,
Of mortal men the nameless and the known.
With ease the will of Jove, who wills the right, 5
Confounds the mighty, lends the feeble might:
With ease draws forth th' obscure to open day,
With ease bids envied grandeur waste away:

7, 8 Horace, xxxiv. 6. 1.

He brings the most obscure to light,
And robs the glorious of a crown.—CRABBE.

To him these attributes of power belong,
 To make the crooked straight, and blast the strong: 10
 Who, by himself, inhabiteth above
 The heaven his mansions, the high-thundering Jove!
 Guide thou the laws aright; behold and hear;
 I speak to Perses truths of wholesome fear.

Not one alone—two strifes on earth arise; 15
 This blamed, and that commended by the wise,
 Of diverse spirit: this spreads stern afar
 Multiplied ills of variance and of war.
 Men love not this; yet Heaven-enforced maintain
 The strife abhorr'd, but still abhorr'd in vain. 20
 That from Erebian Night of elder birth
 Arose, the better strife, in roots of earth
 Implanted amidst men by Jove on high,
 Who dwells in air, and sits upon the sky.
 That rouses unto toil ev'n him who stands 25
 In helpless sloth, as destitute of hands:
 The needy idler sees the rich, and hastes
 Himself to guide the plough, and plant the wastes;
 Ordering his household: thus the neighbor speeds
 To wealth, and neighbor emulous succeeds. 30
 That strife is good for men: incensed to zeal,
 Potter with potter turns the glowing wheel;
 Smiths beat their anvils; beggars envious throng,
 And bards provoke to jealousy of song.

O Perses! thou within thy secret breast 35
 Repose the maxims by my care impress'd;

21 Night was not considered only as the author of mournful and evil things, but as the parent of wise designs. The good Strife is made the elder, because the evil Strife arose in the degenerate ages of mankind. She is said to be placed 'in the roots of earth,' as forming a principle in the natural harmony of things.

33 Homer recommends importunity to the beggar; *Odyss.* xvii. 347.

Nor ever let that evil-joying strife
 Have power to wean thee from the toils of life ;
 The whilst thy prying eyes the forum draws,
 Thine ears the process and the din of laws. 40
 Small care be his of wrangling and debate
 For whose ungather'd food the garners wait :
 Who wants within the summer's plenty stored,
 Earth's kindly fruits, and Ceres' yearly hoard :
 With these replenish'd, at the brawling bar 45
 For other's wealth go instigate the war.
 But this thou mayst no more : let Justice guide,
 Best boon of Heaven, and future strife decide.
 Not so we shared the patrimonial land,
 When greedy pillage fill'd thy grasping hand ; 50
 The bribe-devouring judges, soothed by thee,
 The sentence will'd, and stamp'd the false decree.
 O fools ! they know not, in their selfish soul,
 How far the half is better than the whole ;
 The good which ~~asphodel and mallows yield,~~ 55
 The feast of herbs, the dainties of the field !
 —The sustenance of nature hidden lies ;
 The gods have cover'd it from human eyes :
 Else had one day bestow'd sufficient cheer,
 And, though inactive, fed thee through the year. 60
 Then might thy hand have laid the rudder by,
 In blackening smoke for ever hung on high.

49 All legitimate sons were to have equal portions of their father's inheritance ; Isæus, de Hæred. Philoct. Homer, Od. xiv. 209. But by the laws of Lycurgus the eldest son succeeded. Each patrimony was the portion of the state, and the father could neither alienate nor divide it.—*Barthélemy*.

55 Plutarch, Banquet of the Seven Sages : ' The herb mallows is good to eat, as is the sweet stalk of the asphodel, or daffodil.' Compare Athenæus, b. ii. c. 18. p. 59. Pliny, xxii. 22. Claudian, in Rufin. i. 215.

57 Virgil, Georg. i. 121.

62 The same process is mentioned by Virgil in respect to the plough ; Georg. i. 175.

Then had the laboring ox foregone the soil,
 And patient mules had found reprieve from toil.
 But Jove our food conceal'd : Prometheus' art — 65
 His eyes deluded, and incensed his heart.
 Sore ills to man devised the heavenly sire,
 And hid the shining element of fire.
 Prometheus then, benevolent of soul,
 In hollow reed the spark, recovering, stole, 70
 In man's behoof; eluding Jove th' all-wise,
 Whose gaze rejoiceth as the lightning flies.
 'Son of Iapetus' with wrathful heart,
 Spake the cloud-gatherer : 'Oh, unmatched in art!
 Exuldest thou in this the flame retrieved, 75
 And dost thou triumph in the god deceived?
 But thou, with the posterity of man,
 Shalt rue the fraud whence mightier ills began;
 I will send evil for thy stealthy fire.
 While all embrace it, and their bane desire,' 80
 The sire, who rules the earth, and sways the pole,
 Had said, and laughter fill'd his secret soul.
 He bade the artist-god his hest obey,
 And mould with tempering waters ductile clay :
 Infuse, as breathing life and form began, 85
 The supple vigor, and the voice of man :
 Her aspect fair as goddesses above,
 A virgin's likeness, with the brows of love.
 He bade Minerva teach the skill that dyes
 The web with colors, as the shuttle flies; 90

65, 66 By the sacrifice of bones described in the Theogony. The fire withheld and restored is supposed by Heinsius to be an emblem of the arts of life.

80 By the scholiast on Plato Pandora is allegorised into the irrational soul, or sensuality as opposed to intellect: by Heinsius she is supposed to be Fortune; by others Art. Hesiod, in the Theogony, plainly states that womankind are descended from her. She is the Eve of Mosaic history. See Harles on Fabricius. The first men were thought to have been produced from the earth; Lucretius, v. 923.

He called the magic of Love's Queen to shed
 A nameless grace around her courteous head ;
 Instil the wish that longs with restless aim,
 And cares of dress that feed upon the frame :
 Bade Hermes last implant the craft refined 95
 Of artful manners and a shameless mind.

He said ; their king th' inferior powers obey'd :
 The fictile likeness of a bashful maid
 Rose from the temper'd earth, by Jove's behest,
 Under the forming god : the zone and vest 100
 Were clasped and folded by Minerva's hand :
 The heaven-born Graces, and Persuasion bland
 Deck'd her round limbs with chains of gold ; the
 Hours

Of loose locks twined her temples with spring flowers.
 The whole attire Minerva's curious care 105
 Form'd to her shape, and fitted to her air.
 But in her breast the herald from above,
 Full of the counsels of deep thundering Jove,
 Wrought artful manners, wrought perfidious lies,
 And speech that thrills the blood and lulls the wise.
 Her did th' Interpreter of Gods proclaim, 111
 And named the woman with Pandora's name ;
 Since all the gods conferr'd their gifts, to charm,
 For man's inventive race, this beauteous harm.

Now when the sire had form'd thus seeming fair 115
 The deep deceit, th' inextricable snare,
 Heaven's messenger flew swift at his command,
 And bore the gift to Epimetheus' hand :
 Nor he recall'd within his heedless thought
 The warning lesson by Prometheus taught ; 120

103 Homer, Second Hymn to Venus, 11 :

Her tender neck and breast
 Of dazzling white they deck'd with chains of gold,
 Such as the Hours wear braided with their locks.

That he disclaim each present from the skies,
 And straight restore, lest ill to man arise;
 But he received; and, conscious, knew too late
 Th' insidious gift, and felt the curse of Fate.
 Whilom on earth the sons of men abode 125
 From ills apart, and labor's irksome load,
 And sore diseases, bringing age to man;
 Now the sad life of mortals is a span.
 The woman's hands a mighty casket bear;
 She lifts the lid; she scatters griefs in air: 130
 Alone, beneath the vessel's rims detain'd,
 Hope still within th' unbroken cell remain'd,
 Nor fled abroad; so will'd cloud-gatherer Jove:
 The woman's hand had dropp'd the lid above.
 Issued the rest in quick dispersion hurl'd, 135
 And woes innumerable roam'd the breathing world.
 With ills the land is rife, with ills the sea,
 Diseases haunt our frail humanity;
 Self-wandering through the noon, the night, they
 glide
 Voiceless—a voice the Power All-wise denied. 140
 Know, then, whate'er betide, it is not given
 To 'scape th' inscrutable resolve of Heaven.
 I, an thou list, touch other theme with art
 And understanding; lay it thou to heart.
 When gods alike and mortals rose to birth, 145
 Th' immortals form'd a golden race on earth
 Of many-linguaged men; they lived of old
 When Saturn reign'd in heaven; an age of gold.
 Like gods they lived, with calm, untroubled mind,
 Free from the toil and anguish of our kind: 150

139, 140 Milton, Par. Lost, xi. 840.

146—162 The first deified men were of the family of Chus; Cusean was expressed Crusean, *golden*; hence the division of metallic ages. See Bryant's Analysis of Ancient Mythology.

Nor e'er decrepid age mis-shaped their frame,
 The hand's, the foot's proportions, still the same.
 Pleased with earth's unbought feasts; all ills re-
 moved,

Wealthy in flocks, and of the bless'd beloved.
 Death as a slumber press'd their eyelids down; 155
 All nature's common blessings were their own.

The life-bestowing tilth its fruitage bore,
 A full, spontaneous, and ungrudging store :
 They with abundant goods, midst quiet lands,
 All willing shared the gatherings of their hands. 160

When earth's dark breast had closed this race around,
 Great Jove as demons raised them from the ground.

Earth-hovering spirits, they their charge began,
 The ministers of good, and guards of man.

~~Mantled with mist of darkling air they glide,~~ 165
 And compass earth, and pass on every side ;

~~And mark, with earnest vigilance of eyes,~~
~~Where just deeds live, or crooked wrongs arise ;~~

And shower the wealth of seasons from above,
 Their kingly office, delegate from Jove. 170

The gods then form'd a second race of man,
 Degenerate far, and silver years began ;

Unlike the mortals of a golden kind,
 Unlike in frame of limbs, and mould of mind.

Yet still a hundred years beheld the boy 175
 Beneath the mother's roof, her infant joy,

All tender and unform'd : but when the flower
 Of manhood bloom'd, it wither'd in an hour.

~~Their~~ frantic follies wrought them pain and woe ;
 Nor mutual outrage would their hands forego : 180

Nor would they serve the gods, nor altars raise,
 That in just cities shed their holy blaze.

175, 176 An allusion to the longevity of persons in the patriarchal age.

Them angry Jove ingulf'd ; who dared refuse
 The gods their glory and their sacred dues :
 Yet named the second bless'd, in earth they lie, 185
 And second honors grace their memory.

The sire of heaven and earth created then
 A race, the third, of many-linguaged men :
 Unlike the silver they ; of brazen mould,
 Strong with the ashen spear, and fierce, and bold ; 190
~~Their thoughts were bent on violence alone,~~
 The deed of battle, and the dying groan.

Bloody their feasts, with wheaten food unblest'd ;
 Of adamant was each unyielding breast.
 Huge, nerved with strength, each hardy giant stands,
 And mocks approach with unresisted hands. 196

Their mansions, implements, and armor shine
 In brass ; dark iron slept within the mine.
 They by each other's hands inglorious fell,
 In freezing darkness plunged, the house of hell : 200
 Fierce though they were, their mortal course was run ;
 Death gloomy seized and snatch'd them from the
 sun.

Them when th' abyss had cover'd from the skies,
 Lo ! the fourth age on nurt'ring earth arise :
 Jove form'd the race a better, juster line ; 206
 A race of heroes, and of stamp divine :

~~Lights of the age that rose before our own ;~~
 As demigods o'er earth's wide regions known.
 Yet these dread battle hurried to their end ;
 Some where the seven-fold gates of Thebes ascend,
 The Cadmian realm ; where they with fatal might 211
 Strove for the flocks of Œdipus in fight.

Some war in navies led to Troy's far shore ;
 O'er the great space of sea their course they bore,
 For sake of Helen with the beauteous hair ; 215
 And death for Helen's sake o'erwhelm'd them there.

Them on earth's utmost verge the god assign'd
 A life, a seat, distinct from human kind ;
 Beside the deepening whirlpools of the main,
 In those bless'd isles where Saturn holds his reign, 220
 Apart from heaven's immortals : calm they share
 A rest, unsullied by the clouds of care ;
 And yearly thrice, with sweet luxuriance crown'd,
 Springs the ripe harvest from the teeming ground.

Oh ! would that Nature had denied me birth 225
Midst this fifth race, this iron age of earth ;
 That long before within the grave I lay,
 Or long hereafter could behold the day !
 Corrupt the race, with toils and griefs oppress'd,
 Nor day nor night can yield a pause of rest : 230
 Still do the gods a weight of care bestow,
 Though still some good is mingled with the woe.
 Jove on this race of many-languaged man
 Speeds the swift ruin, which but slow began ;
 For scarcely spring they to the light of day, 235
 E'er age untimely strews their temples gray .
 No fathers in the sons their features trace ;
 The sons reflect no more the father's face :
 The host with kindness greets his guest no more ;
 And friends and brethren love not as of yore. 240
 Reckless of Heaven's revenge, the sons behold
 The hoary parents wax too swiftly old,
 And impious point the keen dishonoring tongue,
 With hard reproofs, and bitter mockeries hung ;
 Nor grateful in declining age repay 245
 The nurturing fondness of their better day.
 Now man's right hand is law ; for spoil they wait,
 And lay their mutual cities desolate.

220 Pindar, Olymp. ii.

221, 222 The claim of these heroes to beatitude is not very obvious.

247 Milton, Par. Lost, xi. 672.

Unhonor'd he, by whom his oath is fear'd,
 Nor are the good beloved, the just revered. 250
 With favor graced, the evil doer stands,
 Nor curbs with shame nor equity his hands ;
 With crooked slanders wounds the virtuous man,
 And stamps with perjury what hate began.
 Lo ! ill-rejoicing Envy, wing'd with lies, 255
 Scattering calumnious rumors as she flies,
 The steps of miserable men pursue,
 With haggard aspect, blasting to the view :
 Till those fair forms, in snowy raiment bright,
 Quit the broad earth, and heavenward soar from
 sight: 260
 Justice and Modesty, from mortals driven,
 Rise to th' immortal family of heaven :
 Dread sorrows to forsaken man remain ;
 No cure of ills ; no remedy of pain.
 Now unto kings I frame the fabling song, 265
 However wisdom unto kings belong.
 A swooping hawk, crook-talon'd, from the vale,
 Bore in his pounce a neck-streak'd nightingale,
 And snatch'd among the clouds : beneath the stroke
 This piteous shriek'd, and that imperious spoke : 270

260 Virgil, Georg. ii, 473.

265 The word which we translate king appears never intended to signify a monarch, but only magistrates or nobles, such as the twelve of Phæacia, or the elders bearing sceptres of heralds in the sacred circle.—*Mitford*.

268 The nightingale is about the bigness of a goldfinch. The color on the upper part, i. e. the head and back, is a pale fulvous (lion or deep gold color) with a certain mixture of green, like that of a redwing. Its tail is of a deeper fulvous, or red, like a redstart's. From its red color it took the name of *rossignuolo*, in Italian, *rossignol*, French. The belly is white. The parts under the wings, breast, and throat, are of a darker color, with a tincture of green. Willoughby's Ornithology, Fol. 1678.

Simonides has the expression of 'green-necked nightingales.'

' Wretch ! why these screams ? a stronger holds thee
now :

Where'er I shape my course, a captive thou,
Maugre thy song, must company my way ;
I rend my banquet, or I loose my prey.
Senseless is he, who dares with power contend ; 275
Defeat, rebuke, despair shall be his end.'

The swift hawk spoke with wings spread wide in air ;
But thou to justice cleave, from wrong forbear.
Wrong, if he yield to its abhorr'd control,
Shall pierce like iron in the poor man's soul : 280
Wrong weighs the rich man's conscience to the dust,
When his foot stumbles on the way unjust :

Far diff'rent is the path, a path of light,
That guides the feet to equitable right.
The end of righteousness, enduring long, 285
Exceeds the short prosperity of wrong.
The fool by suff'ring his experience buys ;
The penalty of folly makes him wise.

With crooked judgments, lo ! the oath's dread god
Avenging runs, and tracks them where they trod. 290
Rough are the ways of justice as the sea,
Dragg'd to and fro by men's corrupt decree :
Bribe-pamper'd men ! whose hands perverting draw
The right aside, and warp the wrested law.
Though while corruption on their sentence waits, 295
They thrust pale Justice from their haughty gates,
Invisible their steps the virgin treads,
And musters evils o'er their sinful heads.
She with the dark of air her form arrays,
And walks in awful grief the city ways ; 300
Her wail is heard, her tear upbraiding falls
O'er their stain'd manners, their devoted walls.

287 This is quoted by Plato as a proverb ; Homer, Il. xvii.
33.

But they, who never from the right have stray'd,
 Who as the citizen the stranger aid,
 They and their cities flourish ; genial Peace 305
 Dwells in their borders, and their youth increase :
 Nor Jove, whose radiant eyes behold afar,
 Hangs forth in heaven the signs of grievous war.
 Nor scathe nor famine on the righteous prey ;
 Feasts, strewn by earth, employ their easy day : 310
 The oak is on their hills ; the topmost tree
 Bears the rich acorn, and the trunk the bee :
 Burden'd with fleece their panting flocks : the face
 Of woman's offspring speaks the father's race :
 Still prosper they, nor spread in ships the sail ; 315
 For life's abundance gifts the fruitful vale.
 But o'er the wicked race, to whom belong
 The thought of evil and the deed of wrong,
 Saturnian Jove, of wide-beholding eyes,
 Bids the dark signs of retribution rise : 320
 States rue the wrongs a sinful man has done,
 And all atone the wickedness of one.
 The god sends down his angry plagues from high,
 Famine and pestilence ; in heaps they die.
 He smites with barrenness the marriage bed, 325
 And generations moulder with the dead :
 Again in vengeance of his wrath he falls
 On their great hosts, and breaks their tottering walls ;
 Arrests their navies on the ocean plain,
 And whelms their strength with mountains of the
 main. 330
 Ponder ye kings ! within your inmost thought,
 The retribution by his judgments wrought.

313, 314 The people mentioned by Pomponius Mela had no other way of discovering the father but by resemblance.—*Mon-tesquieu*. Compare Theocritus, *Encom.* Ptol. 46. Catullus in Nupt. Jul. et Man. 221.

Invisible the gods are ever nigh,
 Pass through the midst and bend th' all-seeing eye;
 Who heed not heaven's revenge, but wrest the right,
 And grind the poor, are naked to their sight; 336
 For thrice ten thousand holy demons rove
 This breathing world; th' immortals sent from Jove:
 Guardians of man, their glance alike surveys
 The upright judgments, and th' unrighteous ways: 340
 Hovering they glide to earth's extremest bound;
 A cloud aerial veils their forms around.
 A virgin pure is Justice, and her birth
 From Jove himself; a creature, in her worth
 And nobleness, revered by gods on high, 345
 Whose habitation is th' Olympian sky.
 Driven by spiteful wrong, she takes her seat
 In lowly grief at Jove's eternal feet;
 There cries aloud upon the soul unjust,
 That a whole people for their tyrant's lust 350
 May expiate; and on them the burden be
 Of the warp'd judgment and the false decree.
 Of this beware: O kings! that gifts devour,
 Make straight your edicts, now in timely hour,
 That the foul record may no more be seen, 355
 Erased, forgotten, as it ne'er had been!
 He harms himself that plans another's ill,
 And evil counsels plague their authors still;
 For Jove's all-seeing and all-knowing eye
 Discerns at pleasure things that hidden lie; 360
 Pierces the walls that gird the city in,
 And on the seat of judgment blasts the sin.
 Or, oh! if evil wait the righteous man,
 If right be his, whose course in wrong began,

337, 338 Milton, *Par. Lost*, iv. 677.350, 351 Homer, *Il.* i. 9.

Then may not I, nor yet my son, remain 365
 In this our generation, just in vain !
 But sure my hope not this doth heaven approve,
 Not this the work of thunder-glorying Jove.

Deep let my words, O Perses ! graven be :
 Hear Justice and renounce th' oppressor's plea ; 370
 This law the wisdom of the god assign'd
 To th' human race, and to the bestial kind :
 To birds of air, and fishes of the wave,
 And beasts of earth, devouring instinct gave :
 In them no justice lives : he bade be known 375
 This better sense to reasoning man alone.
 Who from the chair of judgment shall impart
 The truths of knowlege, utter'd from his heart,
 On him the god of all-discerning eye
 Pours down the treasures of felicity. 380
 Who sins against the right, his wilful tongue
 With perjuries of lying witness hung,
 Lo ! he is hurt beyond the hope of cure ;
 Dark is his race, nor shall his name endure.
 The generation of the just is strong, 385
 And children's children shall his praise prolong.

Most simple Perses ! I the good perceive,
 And willing tell thee, would'st thou but believe :
 Choose Sin, by troops she shall beside thee stand : 390
 Smooth is the track, her mansion is at hand :
 Where Virtue dwells the gods have placed before
 The dropping sweat that springs from every pore ;
 And ere the foot can reach her high abode,
 Long, rugged, steep th' ascent, and rough the road :
 The ridge once gain'd, the path so hard of late 395
 Runs easy on, and level to the gate.

390 Xenophon quotes this passage in his *Memorabilia*, ii. 20, and illustrates it by the parable of Prodicus, on Hercules, Vice, and Virtue.

Far best is he whom conscious wisdom guides,
 Who, first and last, the right and fit decides ;
 He too is good that to the wiser friend
 His docile reason can submissive band ; 400
 But worthless he that Wisdom's voice defies,
 Nor wise himself, nor dutious to the wise.

But thou, O Perses ! what my words impart
 Let memory bind for ever on thy heart.
 O son of Dios ! labor evermore, 405
 That hunger turn abhorrent from thy door ;
 That Ceres bless'd, with spiky garland crown'd,
 Greet thee with love, and bid thy barns abound.

Still on the sluggard hungry want attends ;
 The scorn of man, the hate of Heaven impends ; 410
 While he, averse from labor, drags his days,
 Yet greedy on the gains of others preys ;
 E'en as the stingless drones devouring seize
 With glutt'd sloth the harvest of the bees.

Love every seemly toil, that so the store 415
 Of foodful seasons heap thy garner's floor.
 From labor, men returns of wealth behold,
 Flocks in their fields, and in their coffers gold :
 From labor shalt thou with the love be bless'd
 Of men and gods ; the slothful they detest. 420
 Not toil, but sloth, shall ignominious be ;
 Toil, and the slothful man shall envy thee ;
 Shall view thy growing wealth with alter'd sense,
 For glory, virtue, walk with opulence.
 Thou like a god, since labor still is found 425
 The better part, shalt live beloved, renown'd ;
 If, as I counsel, thou thy witless mind,
 Though weak and empty as the veering wind,
 From others' coveted possessions turn'd,
 To thrift compel, and food by labor earn'd. 430

Shame of ill sort shall still the needy bind ;
 Shame, which or greatly helps or hurts mankind ;
 Shame leads to want ; to courage wealth is given ;
 No ravish'd riches ; best the boon of Heaven.
 He that shall heaps of hoarded gold command, 435
 By fraudulent tongue, or by rapacious hand ;
 As oft betides, when lucre lights the flame,
 And shamelessness expels the better shame ;
 Him shall the god cast down, in darkness hurl'd,
 And that man's house be wasted from the world ; 440
 The wealth, for which he pawn'd his soul, decay,
 The breath and shining bubble of a day.

Alike the man of sin is he confess'd,
 Who spurns the suppliant, and who wrongs the guest ;
 Who climbs, by lure of stol'n embraces led, 445
 With ill-timed act, a brother's marriage bed ;
 Who dares by crafty wickedness abuse
 His trust, and robs the orphans of their dues ;
 Who, on the threshold of afflictive age,
 His hoary parent stings with taunting rage ; 450
 On him shall Jove in anger look from high,
 And deep requite the dark iniquity ;
 But wholly thou from these refrain thy mind,
 Weak as it is, and wavering as the wind.

With thy best means perform the ritual part, 455
 Outwardly pure, and spotless at the heart ;
 Now burn choice portions to the gods ; dispense
 Wine-offerings now, and smoke of frankincense ;
 When on the nightly couch thy limbs repose,
 Or sacred light from far its coming shows : 460
 So shall they yearn to thee with soul benign,
 And thou buy others' lands, not others thine.

Bid to thy feast a friend ; thy foe forbear ;
 Let a next neighbor chief thy welcome share ;
 In household calls th' ungirded neighbors run, 465
 But kinsmen gird them when thy work is done.
 As the good neighbor is our prop and stay,
 So is the bad a pitfall in our way :
 Thus bless'd or cursed, we this or that obtain,
 The first a blessing, and the last a bane. 470
 How should thine ox by chance untimely die ?
 The evil neighbor looks and passes by.

Measure thy neighbor's loan, and strict repay ;
~~Give more, if more thou canst ;~~ some future day
 His ready hand thy needy call supplies ; 475
 But shun bad gains, those losses in disguise.
 Love him who loves thee ; to the kind draw nigh ;
 Give to the giver, but the churl pass by.
 Men fill the giving, not th' ungiving hand ;
 The gift is good, but Rapine walks the land, 480
 Squandering the seeds of death ; though much he give,
 The willing donor shall rejoice and live :
 Th' extortioner of bold unblushing sin,
 Though small the plunder, feels a thorn within.

If with a little thou a little blend 485
 Continual, mighty shall the heap ascend.
 Who bids his gather'd substance gradual grow
 Shall see not livid hunger's face of wo.
 No bosom pang attends the home-laid store,
 But fraught with loss the food without thy door. 490
 'Tis good to take from hoards, and pain to need
 What is far from thee :—give the precept heed.

Spare the mid-cask ; when broach'd or low, drink
 free ;
 Bad is the thrift that spares it on the lee.

493 It was the ancient opinion that wine was best in the

Let thy friend's service guerdon ⁴⁹⁸st receive ;
 Not e'en thy brother on his word believe,
 But, as in laughter, set a witness by ;
 Mistrust destroys us, and credulity.
 Let no strange woman e'er seduce thy mind,
 With robe up-gather'd in a knot behind :
 She, prattling her soft things, asks, sly, thy home ;
 But trust a woman, and a thief is come.

One only son his father's house may rear ;
 But mayst thou, dying when thy life is sere,
 Then leave another nurtured son, for so 505
 Shall opulence within the mansion grow :
 Yea—many sons from Jove shall wealth obtain ;
 The care is greater, greater is the gain.

Do thus—if riches be thy soul's desire,
 By toils on toils to this thy hope aspire. 510

middle, oil at the surface, and honey at the bottom.—*Grævius*. Compare Plutarch (*Symposiacs*, iii. 7), and Macrobius (*Saturnalia*, vii. 12). The best wine was to be reserved for occasions of hospitality.

498 Phædrus, iii. 10. 1.

DIVISION II.—WORKS.

GEORGICAL.

ARGUMENT.

PROGNOSTICS of the seasons of agricultural labor—Rules appertaining to wood-felling, carpentry, ploughing, sowing, reaping, threshing, vine-dressing, and the vintage—Descriptions of winter and of a repast in summer—Rules for navigation—Miscellaneous precepts.

WHEN, Atlas-born, the Pleiad stars arise
Before the sun above the dawning skies,
'Tis time to reap ; and when at sunrise now
They sink beneath the west, 'tis time to plough.

1, 2 In the words of Hesiod there is made mention of one rising of the Pleiads, which is heliacal, and of a double setting : the time of the rising may be referred to the 11th of May. The first setting, which indicated ploughing time, was cosmical ; when, as the sun rises, the Pleiads sink below the opposite horizon ; which, in the time of Hesiod, happened about the beginning of November. The second setting is somewhat obscurely designated in the line

They in his lustre forty days lie hid,
and is the heliacal setting ; which happened the third of April, and after which the Pleiads were immersed in the sun's splendor forty days.—*Le Clerc*.

3, 4 This is the last ploughing, when they turned up the soil to receive the seed.—*Salmasius*. Virgil, Georg. i. 221.

First let the morning Pleiades go down ;
From the sun's rays emerge the Gnosian crown,
Ere to th' unwilling earth thou trust the seed.

WARTON.

There is here an allusion to the cosmical setting of the

Know too they set, immersed into the sun, 5
 While forty days intire their circle run,
 And with the lapse of the revolving year,
 When sharpen'd is the sickle, reappear.
 Law of the fields, and known to every swain,
 Who turns the fallow soil beside the main ; 10
 Or who, remote from billowy ocean's gales,
 Tills the rich glebe of inland-winding vales.
 Sow naked, husbandman! and naked plough,
 And naked reap, if, timely to thy vow,
 Thou wouldst that Ceres load thy harvest field, 15
 And fruits their increase, each in season, yield ;
 Lest thou to strangers' doors, a beggar, trail
 Thy steps, with longing need, and nought prevail ;
 E'en as to me thou camest: but hope no more
 That I shall give, or lend thee of my store. 20
 O foolish Perses! be the labors thine,
 Which the good gods to earthly man assign ;

Pleiads, and the heliacal rising of the bright star of the crown of Ariadne.

The heliacal rising is a star's emersion out of the sun's rays; that is, a star rises heliacally when, having been in conjunction with the sun, the sun passes it, and recedes from it. The star then emerges out of the sun's rays so far that it becomes again visible, after having been, for some time, lost in the superiority of daylight. The time of day in which the star rises heliacally is at the dawn of day: it is then seen for a few minutes near the horizon, just out of the reach of the morning light; and it rises in a double sense, from the horizon, and from the sun's rays. Afterwards, as the sun's distance increases, it is seen more and more every morning. The time of day in which a star sets heliacally is in the evening, just after sunset, when it is seen only for a few minutes in the west, near the horizon, on the edge of the sun's splendor, into which, in a few days more, it sinks. The heliacal rising and setting are, then, properly an apparition and occultation. With respect to the Pleiads, it appears that different authors vary in fixing the duration of their occultation from about thirty-one days to above forty.

. 13 Virgil, Georg. i. 299.

Lest with thy spouse, thy babes, thou food demand,
 And meet denial at each neighbor's hand :
 If twice, nay thrice, thou speed, the grievous pray'r
 Will fail at last, and all thy words are air. 26

I bid thee muse on what concerns thy peace,
 Escape from hunger, and from debt release.

A house, a ploughing steer, a maid be thine,
 Not wife, but purchased slave, to tend thy kine. 30

Within, let all fit implements abound,
 Lest with refused intreaty wandering round
 Thy wants still press, the season glide away,
 And thou with scant labor mourn the day,
 Thy task defer not till the morn arise, 35

Or the third sun th' unfinish'd work surprise.
 The sluggish man shall ne'er his garner fill,
 Nor he that still delays, and lingers still ;
 Zeal speeds the work ; the loiterer at his cost
 Wrestles with damage, and his pains are lost. 40

When rests the keen strength of th' o'erpowering
 sun

From heat that made the pores in rivers run ;
 When rushes in fresh rains autumnal Jove,
 And man's elastic limbs more nimbly move ;
 For then the star of day with transient light 45
 Rolls o'er our heads, and joys in longer night ;

When from the worm the forest boles are sound,
 Trees bud no more, but earthward cast around
 Their withering foliage, then remember well

The timely labor, and thy timber fell. 50

A three-foot mortar, and of cubits three
 A pestle hew, and seven-foot axletree :

48 The timber of trees, which are moist with sap, is subject to worms. Vitruvius (ii. 9) recommends that trees be felled in the autumn, when the sap, which causes them to germinate, is at rest.

51 The mortar was used for pounding pulse ; Schol. on Ho-

Commodious length ; if eight the axe divide,
 Th' exceeding foot a mallet yields beside.
 Hew thee curved blocks for felloes, and sustain 55
 On wheel of three spans round the ten-span wain.

Bear home from hill or field the ilex bough
 Of bending figure, like the downward plough ;
 When sought and found, this, solid, shall not fail
 Thy oxen, while they cleave the ridgy dale ; 60
 If with firm nails the craftsman fit the bend,
 And pole and sharebeam join at either end.

Two ploughs, when laboring in thy house, provide ;
 One shaped by art, and one by nature plied :
 Best forethought ; though the one be snapt in twain,
 Thou on the oxen throw'st the yoke again ; 66
 Elm or the bay tree soundest will defend
 The draughtbeam, oak the sharebeam, holm the
 bend.

Two males procure ; two strong unbroken steers ;
 Be nine the just proportion of their years ; 70

mer ; Virgil, *Moretum*, 92. It was usually a round stone scooped hollow, and Homer compares to it the head of Hippolochus, when amputated by Agamemnon ; *Il. ii.* 146. A wooden mortar is mentioned by Cato, *de re Rustica*, c. 10. Possibly the use of it intended by Hesiod was to grind corn ; as the Turks bruise their wheat and rice in the capitals of ruined columns hollowed for the purpose ; Dallaway's Constantinople.

Mills for grinding corn were, however, known to the early Greeks ; Pausanias, *iii.* 20.

57, 58 Virgil, *Georg.* i. 169.

Dr. Martyn, in his comparison of Virgil's plough with that of Hesiod, has fallen into the common error of confounding this crooked part with the sharebeam, or piece of timber holding the share. It however formed the middle part between the sharebeam and the draughtbeam, which went between the oxen, and to which it served as the base. Consult Heyne on *Georg.* i. 170.

There does not seem to be any part in the modern plough exactly answering to it. It is sometimes mistaken for the plough-tail, which is, in fact, the handle.

Nor shall they headstrong struggling spurn the soil,
 And snap the plough, and mar th' unfinish'd toil.
 In forty's prime thy ploughman ; with loaf-bread
 Mark'd in four squares, in each eight mouthfuls,
 fed :

He steadily shall cut the furrow true, 75
 Nor towards his fellows glance a rambling view,
 Still on his task intent : a stripling throws
 Heedless the seed, and in one furrow strows
 The lavish handful twice, while wistful stray
 His longing thoughts to comrades far away. 80

Mark yearly when among the clouds on high
 Thou hear'st the shrill crane's migratory cry ;
 Of ploughing-time the sign and wintry rains :
 Care gnaws his heart who destitute remains
 Of the fit yoke ; for then the season falls 85
 To feed thy horned steers within their stalls.
 Easy to speak the word, '~~Beseech thee, friend !~~
~~Thy waggon and thy yoke of oxen lend !~~'
 Easy the prompt refusal ; ' Nay, but I
 Have need of oxen, and their work is nigh.' 90
 Rich in his own conceit, he then, too late,
 May think to rear the waggon's timber'd weight ;
 Fool ! nor yet knows the complicated frame
 A hundred season'd blocks may fitly claim ;
 These let thy timely care provide before, 95
 And pile beneath thy roof the ready store.

73, 74, Athenæus, iii. 29. Virgil, Moretum, 49.

82 Virgil, Georg. i. 375. Aristophanes, Birds, 711.

The cranes generally leave Europe for a more southern climate about the latter end of autumn, and return in the beginning of summer. Their cry is the loudest among birds. It is often a prognostic of rain ; as from the immense altitude of their ascent they are peculiarly susceptible of the motions and changes of the atmosphere ; Goldsmith, Animated Nature.

95 Virgil, Georg. i. 167.

Improve the season : to the plough apply
 Both thou and thine, and toil in wet and dry :
 Haste to the field with break of glimmering morn,
 That so thy grounds may wave with thickening corn.

In spring upturn the glebe ; nor spare the toil 101
 In summer days to break afresh the soil :

It shall not mock thy hopes : then freely sow
 The fallow field, whilst light the mould below :
 The fallow field bids mutter'd curses flee, 105
 And gathers happy children round thy knee.

Jove subterrene, chaste Ceres claim thy vow,
 When grasping first the handle of thy plough,
 O'er thy broad oxen's backs thy quickening hand
 With lifted stroke lets fall the goading wand ; 110
 Whilst, yoked and harness'd by the fastening thong,
 They slowly drag the draught-pole's length along :
 So shall the sacred gifts of earth appear,
 And ripe luxuriance clothe the plenteous ear.

A boy should tread thy steps, with rake o'erlay 115
 The buried seed, and scare the birds away :
 (Good is the apt economy of things,
 While evil management its mischief brings :)

101 Virgil, *Georg.* i. 47.

Hesiod recommends ground to be tri-fallowed : Homer alludes to this custom, *Odyss.* v. 127.

The seed-ploughing, which follows the summer fallowing, is the same already alluded to, as taking place when the cry of the crane is heard. The practice of fallows is now in a great degree superseded by that of an interchange of other crops in rotation, and the succession of green or leguminous plants alternately with the white crops or grain ; the frequent hoeings, in this mode of tillage, clearing the soil no less effectually than fallowings.

107 The earth, and all within, or beneath it, was subject to Pluto, as the air to Jupiter ; he was also invoked, from his consanguinity to Ceres, the mother of Proserpine.—*Grævius.*
 —*Gnæstus.*

116 Virgil, *Georg.* i. 156.

So, if ærial Jove thy cares befriend,
 And crown thy tillage with a prosperous end, 120
 Shall the rich ear in fulness of its grain
 Nod on the stalk, and bend it to the plain.
 So shalt thou sweep the spider's films away,
 That round thy hollow bins lie hid from day;
 I ween, rejoicing in the foodful stores 125
 Obtain'd at last, and laid within thy doors;
 For plenteousness shall glad thee through the year,
 Till the white blossoms of the spring appear:
 Nor thou on other's heaps a gazer be;
 But others owe their borrow'd store to thee. 130

If, ill-advised, thou turn the genial plains,
 His wintry tropic when the sun attains,
 Thou then mayst reap, and idle sit between;
 Mocking thy gripe, the meagre stalks are seen:
 Whilst, little joyful, gather'st thou in bands 135
 The corn, whose chaffy dust bestrews thy hands.
 In one scant basket shall thy harvest lie,
 And few shall pass thee then with honoring eye.

Now thus, now otherwise, is Jove's design;
 To man inscrutable the ways divine: 140
 But, if thou late upturn the furrow'd field,
 One happy chance a remedy may yield.
 O'er the wide earth when men the cuckoo hear
 From spreading oak-leaves first delight their ear,
 Three days and nights let heaven in ceaseless rains,
 Deep as thy ox's hoof, o'erflow the plains; 146
 So shall an equal crop thy time repair,
 With his who earlier launch'd the shining share.

129 Virgil, *Georg.* i. 158.

138 Psalm cxxix. 7, 8: 'Wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom; neither do they, which go by, say, 'the blessing of the Lord be upon you.'

Lay all to heart ; nor let the blossom'd hours
Of spring escape thee, nor the timely showers. 150

Pass by the brazier's forge, where saunterers meet,
Nor loiter in the portico's throng'd heat,
When in the wintry season rigid cold
Invades the limbs, and binds them in its hold.
Lo! then th' industrious man, with thriving store, 155
Improves his household management the more ;
And this do thou ; lest intricate distress
Of winter seize, and thou with lean hand press
A tumid foot in pining neediness ;
Pampering his empty hopes, yet craving food, 160
On ill designs behold the idler brood ;
Sit in the porch where tatlers haunt, and feed
On that ill hope, while starving in his need.
Thou, in mid-summer, to thy laborers cry,
' Make now your nests, for summer hours will fly.' 165

Beware the January month : beware
Those hurtful days, that keenly piercing air
Which flays the steers ; when wide o'er fell and flood
Ice in its curdled masses nips the blood.
From Thracia, nurse of steeds, comes rushing forth,
O'er the broad sea, the whirlwind of the north, 171
And moves it with his breath ; earth roars through all
Its woodlands ; oaks of towering foliage fall,

151 Homer, *Odys.* xviii. 328.

158, 159 Aristotle remarks that in famished persons the upper parts of the body are desiccated, the lower tumified.—*Scaliger*.

169 Orpheus, *Fragments*, 31 :

Many and frequent from the clouds of heaven
The frosts rush down on beeches and all trees,
Mountains, and rocks, and men, and every face
Is touch'd with sadness. They sore-nipping smite
The beasts among the hills ; nor any man
Can from his house go forth ; quell'd in each limb
With galling cold ; cramp'd every limb with frost.

And thick branch'd pines, as in his fitful swell
 He sweeps the hollows of the mountain dell: 175
 He stoops to earth; the crash is heard around,
 The boundless forest rolls the roar of sound.
 Now shrink the beasts, and shuddering as they run,
 The gust, low crouch'd, with cowering bodies, shun.
 Thick is the hairy coat, the shaggy skin, 180
 But that all-chilling breath shall pierce within:
 Not his rough hide can then the ox avail;
 The long-hair'd goat defenceless feels the gale:
 Yet vain the north wind's rushing strength to wound
 The flock, with thickening fleeces fenced around. 185
 The old man bends him double in the blast,
 Whose harmless breath the tender virgin pass'd:
 Home-keeping she with her own mother dwells,
 Yet innocent of Venus' golden spells,
 And bathing her soft limbs, and with smooth balm 190
 Anointing, in the shelter and the calm
 Of that her secret chamber, nightly so
 Seeks her safe couch, while wintry tempests blow.
 Now gnaws the boneless polypus his feet,
 Starved midst bleak rocks, his desolate retreat: 195

190, 191 Homer, *Odyss.* vi. 96.

194 Athenæus, vii. 19: 'This,' alluding to the comic poet Pherecrates, 'is a fiction: for the polypus is maimed in his feet from his being pursued by the congers, or sea-eels. It is said that if any one sprinkle salt in his den, he will instantly come out. It is also reported that, when flying through panic, he changes his color, and assimilates himself to the spots in which he lurks.'

Pliny, *Nat. Hist.* ix. 30: 'We must not pass over the discoveries respecting polypuses, reported from the information of his comrades by Trebius Niger. They are ravenously fond of oysters: these, closing at the touch, cut off their claws, and thus of themselves snatch the bait from the plunderer. Oysters are without sight, and almost every other sense, except the instinct of food and danger. The polypuses therefore steal on them when open, and placing a pebble outside the body, so as not to be ejected by its tremulous motion, as-

For now no more the sun's refracted ray
 Through seas transparent lights him to his prey ;
 O'er the swarth Ethiop rolls his bright career,
 And slowly gilds the Grecian hemisphere.
 And now the horn'd and unhorn'd kind, 200
 Whose lair is in the wood, sore famish'd grind
 Their sounding jaws, and frozen and quaking fly
 Where oaks the mountain dells imbranch on high ;
 They seek to couch in thickets of the glen,
 Or lurk deep shelter'd in the rocky den. 205
 Like aged men, who, propp'd on crutches, tread
 Tottering with broken strength and stooping head,
 So move the beasts of earth, and creeping low,
 Shrun the white flakes, and dread the drifting snow.
 I warn thee now the season's rigor meet 210
 With soft-napp'd cloak, and tunic to the feet ;
 Wrap in the cloak thy body, tempest-proof,
 If on scant warp thou weave a plenteous woof ;

sail them in security, and extract the flesh. The oyster contracts itself, but to no purpose, being thus wedged asunder.'

The name of polypi has been peculiarly ascribed to these animals by the ancients, because of the number of feelers or feet, of which they are all possessed, and with which they have a slow progressive motion ; but the moderns have given the name of polypus to a reptile that lives in fresh water, by no means so large or observable. These are found at the bottom of wet ditches, or attached to the under surface of the broad-leaved plants that grow and swim on the waters. The same difference holds between these and the sea-water polypi as between all the productions of the land and the ocean. Those of the sea are found from two feet in length to three or four ; and Pliny has even described one, the arms of which were no less than thirty feet long. The polypus contracts itself, more or less, in proportion as it is touched, or as the water is agitated in which they are seen. Warmth animates them, and cold benumbs them ; but it requires a degree of cold approaching congelation before they are reduced to perfect inactivity ; Goldsmith, *Animated Nature*, vol. vi.

213 The nap is on the woof, which crosses the warp, and is directed to be woven more largely and loosely.

Lest o'er thy every limb each bristling hair
 Should rouse and shiver to the searching air. 216
 Shoes from the hide of a blow-slaughter'd ox
 Bind round thy feet, lined thick with woollen socks;
 And kid-skins with the bull's tough sinew sew,
 And 'gainst the rain-storm o'er thy shoulders throw;
 Upon thy head a cap close-felted wear, 220
 Lest thine ears trickle from the drizzling air.

Bleak is the morn, when blows the north from high;
 Oft when the dawnlight paints the starry sky,
 A misty cloud suspended hovers o'er
 Heaven's bless'd earth; and wafts its wheaten store,
 Drain'd from the living streams: aloft in air 226
 The whirling winds the buoyant vapor bear,
 Resolved at eve in rain or gusty cold,
 As by the north the troubled rack is roll'd.

Preventing this, the labor of the day 230
 Accomplish'd, homeward bend thy hastening way,
 Lest the dark cloud, with whelming rush depress'd,
 Drench thy chill'd limbs, and soak thy dripping vest.

This winter month with prudent caution fear,
 Severe to flocks, nor less to men severe: 235

Feed thy keen husbandman with larger bread:

With half their provender thy steers be fed:

Them rest assists; the night's protracted length

Recruits their vigor, and supplies their strength.

This rule observe, while still the various earth 240

Gives every fruit and kindly seedling birth:

Still to the toil proportionate the cheer,

The day to night, and equalise the year.

216 Homer, *Il.* iii. 375. One that has not died of disease; the hide in that case being flaccid; Plutarch, *Symposiacs*, ii.

220 The same word is employed by Hesiod for the sock and the cap. The one anciently lined the shoe, and was worn in doors separate like a slipper; the other in like manner formed the lining of the helmet, and was worn occasionally as a cap.

When from the wintry tropic of the sun
 Full sixty days their finish'd round have run, 245
 Lo! then the sacred deep Arcturus leave,
 First whole apparent on the verge of eve.
 Through the grey dawn the swallow lifts her wing,
 Morn-plaining bird, the harbinger of spring.
 Anticipate the time: the care be thine 250
 An earlier day to prune the shooting vine.
 When the house-bearing snail is slowly found
 To shun the Pleiad heats that scorch the ground,
 And climb the plant's tall stem, insist no more
 To dress the vine, but give the vineyard o'er. 255
 Whet the keen sickle, hasten every swain,
 From shady booths, from morning sleep refrain;
 Now, in the fervor of the harvest-day,
 When the strong sun dissolves the frame away;
 Now haste afield; now bind thy sheafy corn, 260
 And earn thy food by rising with the morn.
 Lo! the third portion of thy labor's cares
 The early morn anticipating shares;

244 The winter solstice, according to the table of Petavius, happened in Hesiod's time on the 30th of December. The acronychal rising of Arcturus took place in the 14th degree of Pisces, which corresponds in the calendar with the 5th of March.—*Le Clerc*.

The acronychal rising of a star is when it rises at the beginning of night: the acronychal setting is when it sets at the end of night. But there are two acronychal risings and settings; the one, when the star rises exactly as the sun sets, and sets exactly as the sun rises. This is the *true* acronychal rising and setting; but it is invisible by reason of the daylight. The other is the visible or *apparent* acronychal rising and setting, which is when the star is actually seen in the horizon.

253 Athenæus, ii. 22—63. Theophrastus, in his book on burrowing animals, says, 'the snails seek their lurking places in winter, and still more in summer. Therefore in the autumnal rains they appear in greatest numbers.'

In early morn the labor swiftly wastes ;
 In early morn the speeded journey hastes ; 265
 The time, when many a traveller tracks the plain,
 And the yoked oxen bend them to the wain.

When the green artichoke ascending flowers,
 When, in the sultry season's toilsome hours,
 Perch'd on a branch, beneath his veiling wings, 270
 The loud cicada shrill and frequent sings ;
 Then plump the goat, then best the wine, and then
 Are women sprightliest found, and feeblest men :
 Full on their brain descends the solar flame,
 Unnerves the languid knees, and dries the frame : 275
 Then seek the rock's cool shade ; the Byblian wine ;
 Milk from the unsuck'd goat ; the flesh of kine
 That never bore, and cropp'd the forest brake ;
 And new-dropp'd kids ; the shepherd's creamy cake ;
 With dainty food so saturate thy soul, 280
 And drink the purple wine that stains the bowl ;
 While, underneath the breezy shade reclined,
 Thy face is turn'd to meet the freshening wind ;
 And feel the fountain, whose fast-flowing stream
 Glides on for ever with its limpid gleam : 285

271 Virgil, Eclog. ii. 12 : Georg. iii. 328.

'Of this genus the most common European species is the *cicada plebeia* of Linnaeus. This is the insect so often commemorated by the ancient poets, and confounded by the major part of translators with the grasshopper. Its voice is so very strong and stridulous, that a single cicada, hung up in a cage, has been found to drown the voice of a whole company. Reaumur has ascertained that the noise proceeds from a pair of concave membranes, acted on by a strong muscular apparatus. This insect varies in its appearance from a green hue to a polished black, marked with scarlet or yellow rings, or streaks ;' Shaw, General Zoology, v. 6.

276 So called from a river or city of Thrace. It was sweet and of a light quality ; Athenæus, i. 24. 31. Scholiast on Theocritus, Idyl. xiv. 15.

With thy dipp'd goblet thrice its waters skim ;
A fourth part mingled wine may touch the brim.

When first Orion's beamy strength is born,
Let then thy laborers thresh the sacred corn :
Smooth be the level floor, on gusty ground, 290
Where winnowing gales may sweep in eddies round.
Hoard in thy ample bins the meted grain ;
And now, as I advise, thy hireling swain
From forth thy house dismiss, when all the store
Of kindly food is laid within thy door ; 295
And to thy service let a female come,
But childless, for a child were burdensome.
Keep too a sharp-tooth'd dog, nor thrifty spare
To feed his fierceness high with generous fare :
Lest the day-slumbering thief thy nightly door 300
Wakeful besiege, and pilfer from thy store.
Bring in thy fodder, straw and hay, whose cheer
May last thy mules and oxen through the year :
This care despatch'd, refresh the bending knees
Of thy tired hinds, and give thy unyoked oxen ease.
When Sirius and Orion the mid-sky 306
Ascend, and on Arcturus looks from high
The rosy-finger'd Morn, the vintage calls :
Then bear the gather'd grapes within thy walls.
Ten days and nights exposed the clusters lay 310
Bask'd in the lustre of each mellowing day ;
Let five their circling round successive run,
Whilst lie thy frails o'ershaded from the sun :

288 In the table of Petavius the bright star of the foot of Orion makes its heliacal rise in the 18th degree of Cancer ; that is, on the 12th of July.—*Le Clerc*.

290 Varro de re Rustica, i. 51. Columella, xi. 20.

307, 308 By this is to be understood the heliacal rising of Arcturus, which happened in the time of Hesiod about the 21st of September.—*Le Clerc*.

The sixth, in vats the gifts of Bacchus press ;
Of Bacchus, gladdening earth with store of pleasant-
ness. 315

But when beneath the skies on morning's brink
The Pleiads, Hyads, and Orion sink,
Know, then, the ploughing, and the seed-time near ;
Thus, well-disposed, shall glide thy rustic year.

But if thy breast with nautical desire 320
The perilous deep's uncertain gains inspire ;
When, chased by strong Orion down the heaven,
Sink the seven stars in gloomy ocean driven ;
Then varying winds in gustful eddies rave ;
Let not a vessel tempt the blackening wave : 325
But heedful care to this my caution yield,
And, as I bid thee, labor safe the field.

Hale on firm land the ship, with stones made fast
Against the force of humid-blowing blast.
Draw from its keel the peg, lest rotting rain 330
Suck'd in the hollow of the hold remain :
Within thy house the tackling order'd be,
And furl thy vessel's wings that skim'd the sea :
The well-framed rudder in the smoke suspend,
And calm and navigable seas attend. 335
Then launch the rapid bark ; fit cargo load ;
And freighted rich, repass the liquid road.

O witless Perses ! thus, for honest gain,
Thus did our mutual father plough the main,

316, 317 This is the morning, or communal, setting of the Pleiads, which, according to Petavius, happened some time in November.—*Le Clerc*.

322 Quintus Calaber, v. 367 :

When the unwearied Pleiad in the streams
Of ocean plunges ; cowering in her flight
Beneath renown'd Orion, and disturbs
The air, and ocean maddens with the storm.

Erst from Æolian Cuma's distant shore 340
Hither in sable ship his course he bore :
Through the wide seas his venturous way he took ;
No rich revenues, prosperous ease forsook ;
His wandering course from poverty began,
The visitation sent from heaven to man. 345
In Ascra's wretched hamlet, at the feet
Of Helicon, he fixed his humble seat :
Ungential clime ; in wintry cold severe
And summer heat, and joyless through the year.
Each labor, Perses ! let the seasons guide, 350
And o'er thy navigation chief preside :
Decline a slender bark ; intrust thy freight
To the strong vessel of a larger rate :
The larger cargo doubles every gain,
Let but the winds their adverse blasts restrain. 355
If thy rash thought on merchandise be placed,
Lest debts ensnare, or woful hunger waste,
Learn now the courses of the roaring sea,
Though ships and voyages are strange to me.
Ne'er o'er the sea's broad way my course I bore, 360
Save once from Aulis to th' Eubœan shore :
From Aulis, where the Greeks in th' olden day,
The stormy wind awaiting, kept the bay :
From sacred Greece a mighty army there
Camp'd, bound for Troy, wide-famed for women fair.
I pass'd to Chalcis, where, around the grave 366
Of king Amphidamas, in battle brave,
His valiant sons had solemn games decreed,
And heralds loud announced full many a meed.
There let me boast that, victor in the lay, 370
I bore a tripod as my prize away ;
This to the maids of Helicon I vow'd,
Where first their tuneful inspiration flow'd.

Thus far in ships does my experience rise ;
Yet bold I speak the wisdom of the skies ; 375
The Muses touch'd me with their laurel rod ;
The strain I sing was utter'd by the god.

When from the summer tropic fifty days
Have roll'd, when summer's time of toil decays,
Then is the season fair to spread the sail, 380
Nor then thy ship shall founders in the gale ;
Nor the deep drown thy men ; unless the power
Who shakes the shores have will'd their mortal hour ;
Or heaven's eternal king require their breath,
Whose hands the issues hold of life and death, 385
Of evil and of good ; but now the seas
Are dangerless, and clear the calmy breeze.
Now trust the winds ; and let thy vessel sweep
With all her freight the level of the deep.
But rapidly retrace the homeward way, 390
Nor the new-wine month wait with rash delay ;
The shower of autumn, winter hastening fast,
And the strong breathings of the southern blast,
That, ruffling ocean, drags a rush of rain,
And in impervious billows heaves the main. 395
Men, too, may sail in spring ; when first the crow
Prints her light footsteps on the sands below,
And to man's eyes, so few and rare between,
The fig-tree's top puts forth its leaves of green ;
This vernal voyage practicable seems, 400
And pervious are the boundless ocean streams.
I praise it not ; for thou, with anxious mind,
Must hasty snatch th' occasion of the wind.
The drear event may baffle all thy care ;
Yet thus, e'en thus, will human folly dare. 405
Of wretched mortals, lo ! the soul is gain ;
But death is dreadful midst the whelming main.

These counsels lay to heart; and, warn'd by me,
 Trust not thy whole precarious wealth to sea,
 Toss'd in the hollow keel; leave most behind, 410
 And with a smaller freight intrust the wind.
 Grievous, when one frail plank conveys thy all,
 Should some mishap midst ocean's waves befall:
 Grievous, as when thy sheaves o'enload the wain,
 And the crash'd axle spoils the scatter'd grain. 415
 Observe the seasonable times to sail:
 Th' occasion well observed will most avail.
 When of full age lead home a bride; thy prime
 Of years thrice ten; nor less nor more the time.
 Four let the damsel of her youth consume, 420
 And wed the fifth of her expanded bloom.
 A virgin choose; so mould her manners chaste;
 Be some fair neighbor, best of all, embraced:
 Look circumspect and long; lest thou be found
 The merry mock of all the dwellers round. 425
 No better lot hath Providence assign'd,
 Than a fair woman with a virtuous mind.
 Nor can a worse befall, than when thy fate
 Allots a worthless, feast-contriving mate:
 She, with no torch of mere material flame, 430
 Shall burn to tinder thy care-wasted frame;
 Shall send a fire thy vigorous bones within,
 And age unripe in bloom of years begin.
 Be ever guarded lest thy actions move
 The following vengeance of the bless'd above. 435
 Let none in friendship with a brother vie;
 Or, should mischance dissolve your amity,

418, 419 So Plato, de Rep. v.

420 She begins to bloom in her twelfth year. Let her wed in the fifth year of her puberty: that is, in her sixteenth.—
Quietus.

Do not the first unkind reprisal make,
 Nor slander the late friend for tattling sake ;
 If he begin repugnant act or speech, 440
 To deed and word let thy requital reach :
 If he atone, accept th' amends ; for he
 Who shifts his friends must always wretched be.
 Let not thy countenance lay bare thy breast :
 Feast not all comers, nor exclude a guest : 445
 Make not thyself companion of the base,
 Nor to asperse the good thy lips disgrace.
 Rebuke not want, that wastes the spirit dry :
 It is the gift of blessed gods on high.
 No ! the best treasure is a frugal tongue ; 450
 The lips of moderate speech with grace are hung :
 The evil speaker shall perpetual fear
 Return of evil ringing in his ear.

When many guests combine in common fare,
 Be not morose, nor grudge thy liberal share : 455
 When all contributing the feast unite,
 Great is the pleasure, and the cost is light.

When the libation of the morn demands
 The ruddy wine, forbear with unwash'd hands
 To lift the cup ; with ear averted, Jove 460
 Shall spurn thy prayer, and every god above.

Whene'er thy feet the river-ford essay,
 Whose flowing current winds its limpid way,
 Thy hands amidst the pleasant waters lave,
 And, lowly gazing on the beauteous wave, 465
 Appease the river-god : if thou, perverse,
 Pass with unsprinkled hands, a heavy curse

440 Proverbs xvii. 5: ' Whoso mocketh the poor reproacheth his Maker.'

454 Athenæus, viii. 17. 365. These joint suppers were conducted with more order and temperance than those which were at the cost of one individual ; Eustathius on Odyss. i. 226.

Shall rest upon thee from th' observant skies,
And after woes, retributive, arise.

At the rich banquet of the gods, forbear 470
The dry excrescence from the quick to pare ;
Nor let thy hand's five branches there require
The iron's edge, that glow'd in furnace fire.

Ne'er let thy hand the wine-filled flagon rest
Upon the goblet's edge ; th' unwary guest 475
May, from thy fault, his own disaster drink,
For evil omens lurk around the brink.

Ne'er in the midst th' unfinish'd house forego,
Lest there, perch'd lonely, croak the garrulous crow.

Ne'er from unhallow'd vessels hasty feed, 480
Nor lave therein ; for thou mayst rue the deed ;

Set not a twelve-day or a twelve-month boy
To sit on tombs ; they shall his strength destroy.

Ne'er in the women's bath thy limbs immerse ;
In its own time the guilt shall bring the curse. 485

Ne'er let the mystic sacrifices move
Desiding scorn ; but dread indignant Jove.

Do thus, and still of evil fame beware ;

Easy at first to lift, and light as air ;
But scarce can human strength the load convey, 490
Or shake th' intolerable weight away.

Fame dies not utterly ; o'er land and sea
Tongues waft her passage, for a goddess she.

474 This is an old woman's superstition expressed in the manner of the symbols, or apophthegms, of Pythagoras. The poet is here delivering not moral precepts, but religious. The allegorical glosses invented by the later Greeks to varnish over the superstitious fooleries of their ancestors, that they might seem wiser than they were, are destitute of verisimilitude. We may see in many places, at this very day, traces of the old superstitions. There are people, for instance, who think it a bad omen if the loaf be turned upside down, the knives and forks laid across, or the salt spill'd on the table. It might be just as easy to invent mystical meanings for these, -- for the fond notions of Hesiod. — *Le Clerc*.

DIVISION III.—DAYS.

THE CALENDAR.

ARGUMENT.

SPECIFICATION of Days ; the holy, auspicious, and inauspicious ; the mixed and intermediary ; or such as are intitled to no remarkable observance.

A DECENT heed thy slaves enjoin to pay,
And well observe each Jove-appointed day.

~~The thirtieth of the moon inspect with care,
Each monthly task, and every ration share
To every slave; and choose the hour that draws~~ 5
~~Th' assembled people to the pleaded cause.~~

~~Lo! these the days appointed from above~~

~~By the deep counsels of all-sapient Jove.~~

~~Of each new moon, the rolling year around,~~
The first, the fourth, the seventh, are prosp'rous
found. 10

Phœbus, the seventh, from mild Latona born,
The golden-sworded god, beheld the morn.

3 That is the last day of each month : the most ancient Greeks, as well as the orientals, employed lunar months of thirty days.—*Le Clerc.*

The Greek month was divided into three decads of days.

5, 6 The forenoon was distinguished by the time of the court of judicature filling, as in this passage of Hesiod ; the afternoon by the time of its breaking up, as in that of Homer, *Odys. xii. 439.*

The eighth, nor less the ninth, with favoring skies,
Speeds of th' increasing month each rustic enter-
prise;

And on th' eleventh let thy flocks be shorn, , 15

And on the twelfth be reap'd thy laughing corn:

~~Both days are good, yet is the twelfth confess'd~~

~~More fortunate, with fairer omen bless'd.~~

On this the air-suspended spider treads,

~~In the full noon, his fine and self-spun threads:~~ 20

And the wise emmet, tracking dark the plain,

Heaps provident the store of gather'd grain.

~~On this let careful woman's nimble hand~~

Throw first the shuttle, and the web expand.

On the thirteenth forbear to sow the grain, 25

But then the plant shall not be set in vain.

The sixteenth profitless to plants is deem'd;

Auspicious to the birth of man esteem'd:

But to the virgin shall unprosp'rous prove,

Then born to light, or join'd in wedded love. 30

So to the birth of girls with adverse ray

The sixth appears an unpropitious day:

This day keen railleries loves, deluding lies,

And love-tales bland and whisper'd secrecies.

The tenth propitious lends its natal ray 35

To men, to gentle maids the fourteenth day.

Tame the shy sheep on this auspicious morn,

And ox of flexile hoof and twisted horn;

The sharp-tooth'd dog and patient mule com-
mand,

And gently bring them to thy mast'ring hand. 40

The fourth and twenty-fourth, no grief should prey

Within thy breast, for holy either day.

Fourth of the moon lead home thy blooming bride,

And be the fittest auguries descried.

Beware the fifth, with horror fraught, and wo: 45

~~'Tis said the Furies walk their round below,~~

~~Avenging the dread oath, whose awful birth~~

From Discord rose, to scourge the perjured earth.

On the smooth threshing-floor the seventeenth morn

Observant throw the sheaves of sacred corn: 50

For chamber furniture the timber hew,

And blocks for ships with shaping axe subdue.

The fourth upon the stocks thy vessel lay,

Soon with light keel to skim the wat'ry way.

The nineteenth mark among the better days, 55

~~When pass'd the fervor of the noontide blaze.~~

~~Harmless the ninth: 'tis good to plant the earth,~~

~~And fortunate each male and female birth.~~

Few know the twenty-ninth, nor heed the rules

To broach their casks, and yoke their steers and
mules,

And fleet-hoof'd steeds, and on dark ocean's way 61

Launch the oar'd galley; few will trust the day.

Pierce on the fourth thy cask; the fourteenth prize

As holy; and, when morning paints the skies,

The twenty-fourth is best (few this have known); 65

But worst of days when noon has fainter grown.

These are the days of which the careful heed

Each human enterprise will favoring speed:

Others there are, which intermediate fall,

Mark'd with no auspice, and unomen'd all: 70

And these will some, and those will others praise,

But few are versed in mysteries of days.

45 Virgil, Georg. i. 277.

The Days of Hesiod are thus reverently designated in the title-page of Chapman's old version: 'A perpetuall calendar of good and bad daies, *not superstitious, but necessarie* (as far as naturall causes compell) for all men to observe.'

In this a stepmother's stern hate we prove,
In that the mildness of a mother's love.
O fortunate the man ! O bless'd is he,
Who, skill'd in these, fulfils his ministry :
He, to whose note the auguries are given,
No rite transgress'd, and void of blame to Heaven !

THE THEOGONY,

OR

BIRTH OF THE GODS.



THE THEOGONY.

ARGUMENT.

THE poem is a rhapsody in honor of the Muses—The cosmogony, or birth of the world, then commences, and blends into the Theogony, or birth of the Gods—The following mythological traditions are interwoven episodically with the main subject: i. The imprisonment of his children by Uranus, or Heaven, in a subterranean cave; ii. The conspiracy of Earth and Cronus, or Saturn; iii. The concealment of the infant Jupiter; iv. The impiety and punishment of Prometheus; v. The creation of Pandora, or woman; vi. The war of the Gods and Titans; vii. The combat of Jupiter with the giant Typhæus.

BEGIN we from the Muses, O my song!
Whose dwelling is the vast and holy hill
Of Helicon; where aye, with delicate feet,
Fast by Jove's altar, and the fountain, dark
From azure depth, they tread the measured round; 5
And bathing their soft bodies in the brook
Permessus, or in that divinest spring
Olmus, or the well of Hippocrene,
O'er Helicon's smooth topmost height they wout
To thread their dances, graceful, kindling love, 10
And, with fast feet rebounding, smite the earth.
Thence rushing forth tumultuous, and inwrought
In air's deep mist, they pass, with all their train,

On through the mount by night, and send abroad
 A voice, in stilly darkness beautiful. 15
 They hymn the praise of ægis-bearer Jove,
 And Juno, named of Argos, worshipp'd queen,
 Who walks in golden sandals ; her whose eyes
 Shine with cerulean light, the maid who sprang
 From th' ægis-bearer Pallas ; Phœbus, too, 20
 And Dian gladden'd by the arrow's flight ;
 Earth-shaker Neptune, 'earth-enclasping god ;
 And Themis, name adorable in heaven ;
 And Venus, twinkling bland her tremulous lids ;
 And Hebe, who with golden fillet binds 25
 Her brow, and fair Dione, and the Morn,
 And the great sun, and the resplendent moon ;
 Latona, and Iapetus, and him
 Of mazy counsel, Saturn ; and the earth,
 And the vast ocean, and the sable night ; 30
 And all the holy race of deities
 Existing ever.

They to Hesiod erst
 Have taught their stately song, the while he fed
 His lambs beneath the heavenly Helicon. 35
 And thus the goddesses, th' Olympian maids,
 Whose sire is Jove, first hail'd me in their speech :—
 ' Shepherds ! that tend the fold afield, base lives,
 Mere fleshly appetites, the Muses hear !
 We know to utter fictions, veil'd like truths, 40
 Or, an we list, speak truths without a veil.'

So spake the daughters of great Jove, whose speech
 Is undisguised ; and gave unto my hand
 A rod, a bough of laurel blooming fresh,

39 Epimenides, quoted by St. Paul, Tit. i. 12 : ' The Cre-
 tians are always liars, evil beasts, slow bellies.'

44 Pausanias (Bœot. xxx. 2) infers from this passage that
 the lyre was not the appropriate badge of Hesiod, but that he

Of goodly growth ; and in me breathed a voice 45
 Divine ; that I might know, with listening ears,
 Things past and future ; and enjoin'd me praise
 The race of blessed ones, that live for aye,
 And first and last sing ever of themselves.
 But why these idle words, like tales oft told 50
 Around the sheltering oak, or shadowing rock ?
 Begin we from the Muses, O my song !
 Who the great spirit of their father [Jove
 Delight in heaven ; whose voice symphonious breathes
 The present, and the future, and the past,] 55
 Sweet, inexhaustible, from every mouth
 That voice flows on : the palaces of him,
 Who hurleth the loud thunder, laugh with sounds
 Scatter'd from lilied breath of goddesses ;
 Olympus echoes from its snow-topt heads, 60
 The dwellings of immortals. They send forth
 Th' imperishable voice, and in their song
 Praise first the venerable race of gods,
 From the beginning, whom the spacious heaven
 And earth produced, and gods who sprang from these
 Givers of blessings : then again to Jove, 66
 Father of gods and men, those goddesses
 Give praise, or when they lift the choral hymn,
 Or when surcease ; how excellent he is
 Above all gods, and mightiest in his power. 70
 Once more, recording in their strain the race
 Of men and giants strong, they soothe the soul
 Of Jupiter in heaven : Olympian maids ;
 The daughters they of ægis-bearer Jove :
 Whom to th' embrace of Jove, Mnemosyne, 75

sang to the laurel branch. These bards were named rhapsodists.

50, 51 Homer, Il. xxii. 126.

75, 76 Hesiod glorifies his own country, by saying that the

HES.

D

Queen of Eleuther's fallows, bare of old
 In the Pierian mount: to evils they
 Yield an oblivious balm, to torturing cares
 Rest: thrice three nights did Jove, of counsel deep,
 Embrace her, climbing to the sacred couch 80
 Apart from all immortals; and when, now
 The year was full, when moons had wax'd and waned,
 And seasons run their round, and many days
 Were number'd, she, some distant space from where
 Olympus highest rears its snow-capt head, 85
 Brought forth the thrice three maids, whose minds are
 knit

In harmony; whose thought is only song;
 Within whose bosoms the free spirit dwells.
 Theirs on the mount are the smooth pomps of dance,
 And beautified abodes: their mansions nigh 90
 The Graces hold, and elegant Desire,
 And share the feast. So they through parted lips
 Send forth a lovely voice: they sing the laws
 Of universal heaven; the manners pure
 Of deathless gods; and lovely is their voice. 95
 Anon they bend their footsteps towards the mount,

Muses were born in Pieria, but that their mother was of Bœotia, where was a mountain or city of the name of Eleuther.—
Scholiast.

Mnemosyne, or Memory, was supposed the mother of the Muses, because all traditional knowledge was embodied in verse. We are told by Homer that the voice of the sirens was enchanting, but their knowledge of the past equally so. They were described as daughters of three of the Muses, and were in fact the same as the Muses. They were priestesses of temples dedicated to the sun; where records were deposited, music and astronomy taught, and rites celebrated with hymns that were chanted to the harp or flute. These temples were often erected on the sea-shore, answering also the purpose of light-houses. Strangers, when attracted to the coast, were seized by the priests and sacrificed to the solar god;
Analysis of Ancient Mythology.

Rejoicing in their beauteous voice and song
 Unperishing ; far round, the dusky earth
 Rings with their hymning voices, and beneath
 Their many-rustling feet a pleasant sound 100
 Ariseth, as they take their onward way
 To their own father's presence. [He in heaven
 Reigns ; the red lightning and the bolt are his ;
 Since by the strong ascendant of his arm
 Saturn his father fell :] hence Jove to all 105
 Disposes all things ; to th' immortal gods
 Ordering their honors. So the Muses aye,
 Indwellers of th' Olympian mansions, use
 To sing ; nine daughters, born to mighty Jove :
 The chiefest of them all, Callione : 110
 For she alone with kings majestic
 Walks ; whomsoever of the race of kings,
 The foster-sons of Jove, Jove's daughters will
 To honor, on whose infant head, when first
 Usher'd to light, they placid gaze from high, 115
 Upon his tongue they shed a balmy dew ;
 And words, as honey sweet, drop from his lips.
 To him the people look : on him all eyes
 Wait awful, who, distinguishing the laws,
 Gives upright judgments ; he, haranguing firm, 120
 With prudence makes the strife on th' instant cease,
 When mightiest. Lo ! in this are kings discreet ;
 That, in their judgment-hall, they from th' oppress'd
 Turn back the tide of ills, retrieving wrongs
 With mild accost of soothing eloquence. 125
 Him, when he walks the city-ways, all hail
 With a bland worship, as he were a god :
 And in the great assembly first is he.

118 Homer, *Odyss.* viii. 170.

128 Every thing that remains concerning government in the oldest Grecian poets and historians tends to demonstrate that

Such is the Muses' goodly gift to men.
 Yea, from the Muses and the god, who sends 130
 His darts from far, Apollo, rise on earth
 Minstrels and men of song; but kings arise
 From Jove himself. O blessed is the man
 Whome'er the Muses love. Sweet is the voice
 That from his lip flows ever. Is there one 135
 Who hides some fresh grief in his wounded mind,
 And mourns with aching heart? but he, the bard,
 The servant of the Muse, awakes the song
 To deeds of men of old and blessed gods
 That dwell on Mount Olympus. Straight he feels 140
 His sorrow stealing in forgetfulness;
 Nor of his griefs remembers aught; so soon
 The Muses' gifts have turn'd his woes away.
 Children of Jove, all hail! but deign to give
 Th' enchanting song! record the sacred race 145
 Of ever-living gods; who sprang from earth,
 From the starr'd heaven, and from the murky night,
 And whom the salt deep nourish'd into life.
 Declare how first the gods and earth became;
 The rivers and th' immeasurable sea 150
 Raging in foamy swell; the glittering stars,
 And the wide heaven above; and who from these
 Of deities arose, dispensing good;

the general spirit of it among the early Greeks was nearly the same as among our Teutonic ancestors. The ordinary business of the community was directed by the chiefs. Concerning extraordinary matters and more essential interests the multitude claimed a right to be consulted; Mitford, *History of Greece*, i. 3.

132 Singer was a common name among the Hebrews, Greeks, Romans, and other ancient people, for poet and musician; employments which were then inseparable; Burney, *History of Music*.

The singers to the branch formed an exception in Greece.
 138, 139 Homer, *Il. i.* 189.

Say how their treasures, how their honors each
 Allotted shared ; how first they fix'd abode 155
 Amidst Olympus' many-winding vales ;
 Tell, O ye Muses ! ye, who also dwell
 In mansions of Olympus, tell me all
 From the beginning ; say who first arose.
 First Chaos was ; next ample-bosom'd Earth, 160
 The seat immovable for evermore
 Of those immortals, who the snow-topt heights
 Inhabit of Olympus, or the glooms
 Tartarean, in the broad-track'd ground's abyss.
 Love, then, arose most beautiful amongst 165
 The deathless deities ; resistless he
 Of every god and every mortal man
 Unnerves the limbs ; dissolves the wiser breast
 By reason steel'd, and quells the very soul.
 From Chaos, Erebus and ebon Night : 170
 From Night the Day sprang forth and shining air,
 Whom to the love of Erebus she gave.
 Earth first produced the Heaven ; whose starry cope,
 Like to herself immense, might compass her
 On every side, and be to blessed gods 175
 A mansion unremoved for aye. She brought
 The lofty mountains forth, the pleasant haunts
 Of nymphs, who dwell midst thickets of the hills.
 And next the sea, the swoln and chafing sea,
 Apart from love's enchantment. Then, with Heaven
 Consorting, Ocean from her bosom burst 181
 With its deep-eddying waters. Cæus then,

160 The ancients were, in general, materialists, and thought the world eternal. But the mundane system, or at least the history of the world, they supposed to commence from the deluge. The confusion which prevailed at the deluge is represented as the chaotic state of nature ; for the earth was hid, and the heavens obscured, and all the elements in disorder.—
Bryant.

Creus, Hyperion, and Iapetus,
 Themis and Thea rose ; Mnemosyne
 And Rhea ; Phœbe, diadem'd with gold, 185
 And love-inspiring Tethys ; and of these
 Youngest in birth the wily Saturn came,
 The sternest of her sons, for he abhorr'd
 The sire who gave him life. Then brought she forth
 The Cyclops brethren of high daring heart, 190
 Brontes, and Steropes, and Arges fierce,
 Who forged the lightning shaft, and gave to Jove
 His thunder. They were like unto the gods,
 Save that a single ball of sight was fix'd
 In the mid-forehead : Cyclops was their name, 195
 For that one circular eye was broad infix'd
 In the mid-forehead : strength was theirs, and force,
 And craft in curious works. Then other sons
 Were born of Earth and Heaven ; three mighty sons
 And valiant ; dreadful but to name ; for they 200
 Were haughty children ; Cottus, Briareus,
 And Gyges : from whose shoulders sprang at once
 A hundred hands, defying all approach ;
 And o'er whose shoulders fifty heads upgrew,
 Cresting their sinewy limbs. A vigor strong, 205
 Immeasurable, fill'd each mighty frame.
 Of all the children sprung from Earth and Heaven
 The fiercest these ; and they, e'en from the first,
 Drew down their father's hate : as each was born

190 The Cyclopians are mentioned by Thucydides as the most ancient inhabitants of Sicily, but of unknown origin. They were among the tribes of the worshippers of Ammon, who went abroad, and wherever they came erected noble structures, particularly light-houses. The Greeks took from these towers their ideas of the people. The round casement in the upper story suggested the glaring eye, and the hieroglyphics carved on the temples supplied the thunderbolts, which they were thought to forge. The notion was assisted by the neighborhood of the volcanic mountain.

He seized them all, and hid them in a cave 210
 Of earth, nor e'er released to open light.
 Heaven in his deed malign rejoiced: vast Earth
 Groan'd inly, sore aggrieved; but soon devised
 A stratagem of mischief and of fraud.
 Sudden, creating for herself a kind 215
 Of whiter adamant, she cunning forged
 A mighty sickle; and address'd her sons:
 She spake emboldening words, though grieved at heart.
 'My sons! alas! ye children of a sire
 Most impious, now obey a mother's voice; 220
 So shall we well avenge the fell despite
 Of him your father, who the first devised
 Deeds of injustice.' While she said, on all
 Fear fell; nor utterance found they, till, with soul
 Embolden'd, wily Saturn huge address'd 225
 His awful mother. 'Mother! be the deed
 My own. Thus pledged, I will most sure achieve
 This feat, nor heed I him, our sire, of name
 Detested, for that he the first devised
 Deeds of injustice.' Thus he said, and Earth 230
 Was gladden'd at her heart. She planted him
 In ambush dark and secret: in his grasp
 The rough-tooth'd sickle placed, and tutor'd him
 In every wile. Vast Heaven came down from high,
 And with him brought the gloominess of night 235
 On all beneath: desiring Earth's embrace,
 He lean'd above her, and lay now diffused
 In his immensity. The son stretched forth
 His weaker hand from ambush; in his right
 He took the sickle, huge, and long, and rough 240

240 This fable is recorded in a fragment of Sanchoniatho,
 the Phœnician philosopher, translated by Philo Judæus. De
 Gebelin resolves it into the invention of reaping; Monde
 Primitif.

With teeth, and from his natural sire the limbs
 Reap'd, hastily cut sheer, and cast behind
 So to be borne away ; but not in vain
 Escaped they from his hold ; for Earth received
 The blood-drops, and, as years roll'd round, she
 teem'd 245

With the strong furies and the giants huge,
 Shining in arms, and holding length'ning spears
 Within their grasp : and wood-nymphs, named of men
 Dryads, o'er all th' unbounded space of earth.

So severing, as was said, with edge of steel 250
 The limbs, he hurl'd them from the continent
 Amidst the boisterous sea : and thus full long
 They drifted, floating o'er the distant deep.
 Till now swift-circling a white foam arose
 From that immortal substance, and a maid 255

Was nourish'd in the midst. The wafting waves
 First bore her to Cythera's heaven-blest coast ;
 Then reach'd she Cyprus, girt with flowing seas,
 And forth emerged a goddess, beautiful
 In modesty. Green herbage sprang around 260
 Beneath her slender feet. Her gods and men
 Name Aphrodite, goddess of the foam,
 Since in the sea-foam nourish'd ; and again
 Wreathed Cytherea, for that first she touch'd
 Cythera's coast ; and Cypris, for she rose 265
 On Cyprus, 'midst the multitude of waves.
 Love track'd her steps, and elegant Desire

262 The name of the dove was Iona : often expressed Ad-iona, queen dove : the Dione of the Greeks. In hieroglyphical paintings the dove was depicted hovering over the surface of the deep. Hence it is that Dione, or Venus, is said to have risen from the sea.—*Bryant*.

267 What the Greeks called Iris was expressed Eiras by the Egyptians. The Greeks out of Eiras formed Eros, a god of love, whom they annexed to Venus, and finding that the

Pursued, while soon as born she bent her way
Towards heaven's assembled gods: her honors these
From the beginning; whether gods or men 270
Her presence bless, to her the portion fell
Of virgin whisperings and alluring smiles,
And smooth deceits, and gentle ecstasy,
And dalliance, and the blandishments of love.

The father, the great Heaven, upbraiding now 275
The sons, whom he had form'd, new-named the race
Titans: he said their full-blown insolence
Vindictive wrought a mighty crime, which they
Should rue hereafter; vengeance was behind.

Abhorred Fate and dark Necessity 280
And Death were born from Night; by none embraced,
These gloomy Night brought, self-conceiving, forth:
And sleep and all the hovering host of dreams:
Momus and wo-begone Anxiety;
Th' Hesperian maids, who watch, beyond the verge

bow was his symbol, instead of the iris they gave him a material bow. After the descent from the ark, the first wonderful occurrence was the bow in the clouds. They therefore formed an emblem of a child with the rainbow, to denote the renovation of the world, and called him Eros, or divine love.—*Bryant.*

272 Homer, *Il.* xiv. 214.

284 Hesiod paints the nature of *Detraction* with truth, when he describes it as born from Night.—*Le Clerc.*

But Momus is rather *Satire* than *Detraction*; Lucian, ii. 709.

285 The ancient temples in which the sun was adored often stood within inclosures of large extent. Some of them were beautifully planted and ornamented with pavilions and fountains. Places of this nature are alluded to under the description of the gardens of the Hesperides and Alcinous.—*Bryant.*

The Hesperian virgins were probably the priestesses of the temple, and their singing on their watch, afterwards mentioned, has the same allusion as the songs of the sirens and hymns of the muses. They are made the daughters of Night because the gardens were in Afric, the region of the west.

Of sounding ocean, apples fair of gold, 286
 Trees bearing golden fruitage; and the Fates
 And Destinies; relentless punishers;
 Clotho and Lachesis, and Atropos;
 Who, at the birth of men, dispense the lot 290
 Of good and evil. They of men and gods
 The crimes pursue, nor ever pause from wrath
 Tremendous, till destructive on the head
 Of him that sins the retribution fall.
 Then Nemesis, the scourge of mortal man, 295
 Rose from pernicious Night: and after her
 Fraud, wasting Age and stubborn Strife. From Strife,
 Odious, rose painful Toil; Forgetfulness;
 Famine and weeping Sorrows; Combats, Wars,
 And Slaughters, and all Homicides; and Brawls, 300
 And Bickerings, and delusive Lies; with them
 Came Lawlessness and Wrong, familiar mates,
 And the dread Oath, tormentor of the wretch,
 Midst earthly men, that wilful is foresworn.
 The sea gave Nereus life, unerring seer, 305
 And true; most ancient of his race, whom all
 Hail as the sage, for mild and blameless he:
 Remembering still the right; still merciful
 As just in counsels. Then embracing Earth,

Virgil describes a dragon as guarding the Hesperian tree; *Æneid*, iv. 484, and Lucan, ix. 364. Something of a paradisaical tradition seems to be mixed up with this fable. See Humboldt's account of the 'serpent-woman,' considered by the Mexicans as the mother of the human race, and ranked next to the god of the celestial paradise; *American Researches*.

The ancients gave the name of golden or Hesperian apple to the orange or lemon, which was brought to Europe from Africa; *Athenæus*, iii. 7. 83.

305 Noah was figured under the history of Nereus; and his character of an unerring prophet, as well as of a just, righteous, and benevolent man, is plainly described by Hesiod.—*Bryant*.

He fashion'd the great Thaumás, Phorcys strong, 310
 And blooming Ceto and Eurybia ; her
 Whose soul within her breast is adamant.
 From Nereus and the long-hair'd Doris, nymph
 Of ocean's perfect stream, there sprang to light
 A lovely band of children, goddesses 315
 Dwelling within th' uncultivable main.
 They from the blameless Nereus sprang to light,
 His fifty daughters, versed in blameless tasks.
 Thaumás the daughter of deep-flowing Ocean
 Espoused, Electra : she gave Iris birth, 320
 The swift Aello and Ocypetes,
 The sister Harpies with long streaming locks ;
 On fleetest wings upborne, they chase aloft
 The hovering birds and wandering winds, and soar
 Into the heaven. Then Ceto, fair of cheek, 325
 To Phorcys bare the Graiæ : grey they were

310 That beautiful phenomenon in the heavens, which we call the rainbow, was by the Egyptians styled *thamuz*, and signified 'the wonder.' Phorcys is called by Homer 'the old man of the sea:' and the same appellation is given to Proteus, whose character only varies from that of Nereus in his capacity of transformation. The ark was figured under the semblance of a large fish styled *cetos*.—*Bryant*.

322 The harpies were locusts, who are made the daughters of Thaumás, the prince of meteors, because they appear to be born from the clouds.—*Le Clerc*.

326 Æschylus, Prometheus Chained :

The Gorgonian plains
 Of Cisthine, where dwell the Phorcydes,
 Swan-form'd, three ancient nymphs, one common eye
 Their portion.

This history relates to an Amonian temple, founded in the extreme parts of Africa, in which there were three priestesses of Canaanitish race, who, on that account, are said to be in the shape of swans; the swan being the *insigne* under which their country was denoted. The notion of their having but one eye among them took its rise from a hieroglyphic very common in Egypt and Canaan: the representation of an eye

From their birth-hour; and hence their name with
gods

And men that walk the earth: Pephredo, clad
In flowing vesture, saffron-robed Enyo;
And Gorgons, dwelling on the brink of night 330
Beyond the sounding main; where silver-voiced
Th' Hesperian maidens in their watches sing;
Euryale and Stheno and Medusa.
Sad is her lot, since mortal; but the two
Immortal and of undecaying youth. 335

Yet her alone the blue-hair'd god of waves
Enfolded, on the tender meadow-grass,
And bedded flowers of spring. When Perseus smote
Her neck, and snatch'd the sever'd bleeding head,
The great Chrysaor then leap'd into life, 340

(the symbol of the solar providence) which was engraved on the pediment of their temples.—*Bryant*.

330 Pomponius Mela quotes the voyage of Hanno as authority for the Gorgons being a race of savage Amazonian women, who lived in an island, iii. 11. Compare Diodorus, iii. 314. Æschylus (*Prometheus Chained*) describes them with serpentine locks and wings, emblems of the deity whose priestesses they doubtless were. Gorgon was a title of Minerva at Cyrene in Libya.

338, 339 It was usual with the Egyptians to describe on the architrave of their temples some emblem of the presiding deity. A beautiful female countenance, surrounded with an assemblage of serpents, was made to denote divine wisdom.

Perseus was said to have reigned at Memphis: to say the truth, he was *worshipped* at that place: for Perseus was no other than the sun, the god of the Gentile world.—*Bryant*.

340 Chus, by the Egyptians and Canaanites was styled *Chusor*: expressed by the Greeks *Chrusor*, as if it had a reference to gold. He was particularly worshipped in the regions of Asia Minor, and is said to have been the first deified mortal. In all places where the sons of Chus spread themselves the Greeks introduced some legend about gold. Hence we read of a *golden fleece* at Colchis; *golden apples* at the Hesperides; at Tartessus a *golden cup*; and at Cuma in Campania a *golden branch*.—*Bryant*.

And Pegasus the steed, who, born beside
 Old Nilus' fountains, thence derived a name.
 Chrysaor, grasping in his hands a sword
 Of gold, flew upward on the winged horse ;
 And left beneath him Earth, mother of flocks, 345
 And soar'd to heaven's immortals ; and there dwells
 In palaces of Jove, and to the god
 Deep-counsell'd bears the bolt and arrowy flame.
 Chrysaor with Calliroe blending love,
 Daughter of sounding Ocean, stamp'd with life 350
 Three-headed Geryon : him, th' Herculean strength
 Slew and despoil'd, among his hoof-cloven herds,
 On Orythia, girdled by the wave ;
 What time those oxen ample-brow'd, he drew
 To sacred Tirynth, the broad ocean-frith 355

341 Pegasus was esteemed the horse of Neptune, and often named Scuphius ; a name which relates to a ship, and shows the purport of the emblem : for there is a strict analogy between the poetical, or winged, horse on land, and a real ship in the sea.—*Bryant*.

The fable of the dispute between Neptune and Pallas, where the former produces a horse, and the latter an olive-tree, seems to contain a remarkable allusion to those circumstances of the deluge which the Greeks had received by tradition.

351, 352 Virgil, *Æn.* vii. 662. viii. 202.

This Hercules appears to have been Caranus, who, as one of the Heraclidæ, bore the name of his patron god, and is stated to have made an irruption into Macedon with a great company of Greeks, about the time of Dido's founding Carthage, and, following a herd of goats, surprised Edessa, which he called Ægeas ; Justin, vii. 1 ; Paterculus, i. 6. Dionysius Halicarnassus, i. 34, notices the arrival of a Grecian fleet in Italy under the command of Hercules, who had conquered Spain and the west. Virgil describes Hercules returning through Italy with Geryon's herds ; and Aurelius Viator (*Orig. Gent. Rom.*) mentions Recaranus, who he says was surnamed Hercules, coming to Italy, and feeding certain herds on the banks of the Albula or Tiber, some of which were stolen by Cacus.

Once pass'd, and Orthos, the grim herd-dog, stretch'd
 Lifeless ; and, in their murky den, beyond
 The billows of the long-resounding deep,
 The keeper of those herds, Eurytion, slain.

Another monster Ceto bare anon 360
 In the deep-hollow'd cavern of a rock ;
 Stupendous, nor in shape resembling aught
 Of human or of heavenly : monstrous, fierce,
 Echidna : half a nymph, with eyes of jet
 And beauty-blooming cheeks : and half, again, 365
 A speckled serpent, terrible and vast,
 Gorged with blood-banquets, trailing her huge folds
 Deep in the hollows of the blessed earth.
 There in the uttermost depth her cavern is
 Beneath a vaulted rock : from mortal men, 370
 And from immortal gods, alike, remote :
 There have the gods allotted her to dwell
 In mansions rumor'd wide. So pent beneath
 The rocks of Arima, Echidna dwelt
 Hideous ; a nymph immortal, and in youth 375
 Unchanged for evermore. But legends tell
 That with the jet-eyed maid Tiphæon mix'd
 His fierce embrace ; a whirlwind rude and wild ;
 She, fill'd with love, gave children to the light
 Of an undaunted strain : and first she bore 380

361 Such were often the most ancient temples. This may be a representation of an emblematical sculpture on its walls, significant of the ophite or serpent worship, which prevailed at Arima in Cilicia, and might have been attended with human sacrifices. The Hydra seems to have the same origin.

378 By this Typhon was signified a mighty whirlwind or inundation. It had a relation to the deluge. In hieroglyphical descriptions the dove was represented as hovering over the mundane egg, which was exposed to the fury of Typhon. An egg, containing in it the proper elements of life, was thought a proper emblem of the ark, in which were preserved the rudiments of the future world.—*Bryant*.

Orthos, the watch-dog of Geryon's herds ;
 And next, a monstrous birth, the dog of hell :
 Blood-fed, and brazen-voiced, and bold, and strong,
 The fifty-headed Cerberus : third, she gave
 To birth the dismal Hydra, Lerna's pest ; 386
 Whom Juno, white-arm'd goddess, fostering rear'd
 With deep resentment fraught, insatiable,
 'Gainst Hercules : but he, the son of Jove
 Named of Amphitryon, in the dragon's gore
 Bathed his un pitying steel, by warlike aid 390
 Of Iolaus, and the counsels high
 Of Pallas the despoiler. Last came forth
 Chimæra, breathing fire unquenchable ;
 A monster grim, and huge, and swift and strong ;
 Hers were three heads : a glaring lion's one : 395
 One of a goat : a mighty snake's the third :
 In front the lion threaten'd, and behind
 The serpent, and the goat was in the midst,
 Exhaling fierce the strength of burning flame.
 But the wing'd Pegasus his rider bore, 400
 The brave Bellerophon, and laid her dead.
 She, grasp'd by forced embrace of Orthos, gave
 Depopulating Sphynx, the mortal plague

384 We learn from Plutarch that Cerberus was the sun : but the term *kir-abor* signified the place of the sun. It was called from one of the god's titles *Tor-caph-el* : which from analogy of sound the Greeks mistook for three-headed ; Analysis of Ancient Mythology.

393 In Lycia was the city Phaselis, situated on the mountain Chimæra ; which mountain was sacred to Cham-ur, the god of fire. The coins struck in its vicinity describe it as a hollow and inflamed mountain. All the country round abounded in fiery eruptions.—*Bryant*.

403 Sophocles, *Œdipus Tyrannus*. Diodorus, iv.

The Nile begins to rise during the fall of the Abyssinian rains, when the sun is vertical over Æthiopia ; and its waters are at their height of inundation when the sun passes from

Of Cadmian nations; and the lion bare
 Named of Nemæa; him, Jove's glorious spouse 405
 To fierceness trained, and placed his secret lair
 Among Nemæa's hills, the pest of men.
 There; lurking in his haunts, he long ensnared
 The roving tribes of man; and held stern sway
 O'er cavern'd Tretum, o'er the mountain heights 410
 Of Apesantus, and Nemæa's wilds:
 But he sank quash'd beneath th' Herculean strength.

Ceto, with Phorcys blending love, now bare
 Her youngest born; the dreadful snake, that, couch'd
 In the dark earth's abyss, his wide domain, 415
 Holds o'er the golden apples wakeful guard.
 Such race from Ceto and from Phorcys sprang.

To ocean Tethys brought the rivers forth
 In whirlpool waters roll'd: Eridanus
 Deep-eddied, and Alpheus, and the Nile: 420
 And the divine Scamander. Bare she then
 A sacred race of daughters, who on earth
 With king Apollo and the rivers claim
 The first-shorn locks of youth; their dower from Jove.

Leo into Virgo. The biform image of the Sphynx appears to have been a zodiacal water-mark, and was its own enigma.

404, 405 This also was probably the lion of the zodiac; Manilius, iv. 537.

The twelve labors of Hercules, who was the sun, symbolise with the twelve signs of the old zodiac, viewed in connexion with the risings and settings of other constellations that mark the sun's passage into the signs of the ecliptic. Consult Dupuis, *Origine de tous les Cultes*, ii. 228—315.

418 When towers were situated on eminences, fashioned very round, they were by the Amonians called *tith*, answering to *tithos* in Greek. They were denominated from their resemblance to a woman's breast, and were sacred to Orus and Osiris, the deities of light, represented by the Grecians under the title of Apollo. *Tith-is* was the mount of fire; and was probably a pharos, or fire-tower near the sea.—Bryant.

424 Youths arrived at manhood cut off their long hair, and made an offering of it to the rivers or some god, as Apollo;

Three thousand slender-ankled ocean nymphs, 425
 Long-stepping, tread this earth ; and, scatter'd far,
 Haunt every where alike the depth of lakes ;
 A glorious sisterhood of goddesses.

As many rivers, also, yet untold,
 Rushing with hollow-dashing sound, were sons 430
 Of ocean, to majestic Tethys born :
 To name them all were hard for mortal man,
 Yet known to all who on their borders dwell.

Now the great sun, and the refulgent moon,
 And morn, that shines to men, who walk the earth,
 And all immortal gods, who dwell above 436
 The spacious firmament, received their birth
 From Thia, yielding to Hyperion's arms.
 Eurybia, noble goddess, blending love
 With Crius, gave the great Astræus birth, 440
 Pallas the god, and Perses, wise in lore.

The morning to Astræus bare the winds
 Of spirit untamed ; east, west, and south, and north,
 Cleaving his rapid course ; a goddess thus
 Embracing with a god. Last Lucifer 445

or Hercules ; Theophrastus, 21. Casaubon, Comment. Athenæus, ii. 13. 495. Martial, Epigram on the Hair of Eucolpus.

427 Fountains which had any preternatural quality or exhalation were named *ain-omphe*, oracular fountain : contracted by the Greeks to *numphe*, a nymph. *Ain-ades*, the fountain of the sun, was in like manner changed to *naiades*. They supposed such a person to be an inferior goddess, who presided over waters.—*Bryant*.

443 The edition of Aldus prints Argestes as a wind ; which supplied the east, otherwise unaccountably omitted ; the usual text exhibits it as an epithet to the west wind, *flect* : it is so used by Homer. Pliny, ii. 47, mentions Argestes as the name of the west wind. But almost every district in Greece called the winds by names different from those which the neighboring district used. In a note on Alberti's edition of Hesychius it is intimated that Argestes is properly an easterly wind.

Sprang radiant from the dawn-appearing morn,
 And all the glittering stars that gird the heaven.
 Styx, ocean nymph, with Pallas blending love,
 Bare Victory, whose feet are beautiful
 In palaces; and Zeal, and Strength, and Force, 450
 Illustrious children. Not apart from Jove
 Their mansion is; nor is there seat nor way
 But he before them in his glory sits
 Or passes forth: and where the Thunderer is
 Their place is found for ever. So devised 455
 Imperishable Styx, the ocean nymph,
 What time the lightning-sender call'd from heaven,
 And summon'd all th' immortal deities
 To broad Olympus' top: then thus he spake:
 'Hear, all ye gods! that god, who wars with me 460
 Against the Titans, shall retain the gifts
 Which Saturn gave, and honors heretofore
 His portion midst th' immortals; and whoe'er
 Unhonor'd and ungifted has repined
 Under Saturnian sway, the same shall rise, 465
 As meet it is, to honors and rewards.'

Lo! then, imperishable Styx the first,
 Sway'd by the careful counsels of her sire,
 Stood on Olympus, and her sons beside.
 Her Jove received with honor, and endow'd 470
 With goodly gifts: ordain'd her the great oath
 Of deities: her sons for evermore
 Indwellers with himself. Alike to all,
 E'en as he pledged that sacred word, the god
 Perform'd; so reigns he, strong in power and might.

Now Phœbe sought the love-abounding couch 476

451, 452 Callimachus, Hymn to Jupiter:

No lots have made thee king above all gods:
 But works of thine own hands; thy strength and force,
 Whom thou hast therefore station'd next thy throne.

Of Cæus; and embracing with a god,
 Conceived the goddess; and to her was born
 Latona, robed with azure, ever mild;
 Placid to men and to immortal gods; 480
 Mild from the first beginning of her days;
 Gentlest of all in heaven. Anon she bare
 Fair-famed Asteria; her whom Perses erst
 Led to his ample palace, with the name
 Of bride. She, fruitful, teem'd with Hecate, 485
 Whom o'er all others the Saturnian Jove
 Hath honor'd and endow'd with splendid gifts;
 With power on earth and o'er th' uncultured sea.
 Nor less from under starry heaven she shared
 Of glory, midst th' immortals honor'd most. 490
 If one of earthly men, with custom'd rite,
 Offers fair sacrifice, appeasing Heaven,
 He calls on Hecate: him honor straight
 Accompanies, whose vows the goddess prompt
 Accepts, and affluence, for the power is hers. 495
 The many, sprung from heaven and earth, received
 Allotted dignity; she shares alone

483 Callimachus, Hymn to Delos:

Asteria was thy name
 Of old; since, like a star, from heaven on high
 Thou didst leap down precipitate within
 A fathomless abyss of waters, flying
 From nuptial violence of Jove.

485 This is an epithet of the moon, as Hecatos was of the sun; signifying most distant, or the far-darting. Hecate was Diana Triformis: Selene or Luna in heaven, the Diana Venatrix on earth, and the infernal Diana or Proserpine in the nether world. She was the same as Lucina according to Cicero, and hence, perhaps, has assigned to her by Hesiod the office of foster-mother. In the Analysis of Ancient Mythology it is noticed that the moon was a type of the ark, the sacred ship of Osiris being represented in the form of a crescent; and that Plutarch confesses Selene to be the reputed mother of the world.

The privilege of all: nor aught has Jove
 Invaded or revoked of that decreed
 Her portion, midst the old Titanic gods ; 500
 As was the ancient heritage of power,
 So hers remains, e'en from the first of things.
 Nor less distinction has the singly born
 Obtain'd, and power o'er earth and heaven and sea ;
 But more abundant far, since her doth Jove 505
 Delight to honor. Lo! to whom she wills
 Her presence is vouchsafed, and instant aid
 With mightiness: whoe'er she wills, amidst
 The people in the great assembly shines.
 And when men don their armor for the fight, 510
 Waster of mortals, comes the goddess prompt
 To whom she wills, bids rapid victory
 Await them, and holds forth the wreath of fame.
 She sits upon the sacred judgment-seat
 Of venerable monarchs. She is found 515
 Propitious, when in the gymnastic strife
 Men struggle: there the goddess still is nigh
 With succor. He, whose hardiment and strength
 Conquer, the goodly chaplet bears away,
 And glad brings glory to his parents' age. 520
 She, an she lists, is nigh to charioteers,
 Who strive with steeds, and voyagers, who cleave
 Through the blue watery vast th' untractable way.
 They call upon the name of Hecate
 With vows, and his, loud-sounding god of waves, 525
 Earth-shaker Neptune. Easily at will
 The glorious goddess yields the woodland prey
 Abundant; easily, while scarce they start
 On the mock'd vision, snatches then in flight.

516, 517 See the memorial on the Gymnastic Exercises of
 the Greeks, *Mémoires de l'Académie des Inscriptions et Belles
 Lettres*, i. 286.

She too, with Hermes, is propitious found 530
 To herd and fold ; and bids increase the droves
 Innumerable of goats and woolly flocks,
 And swells their numbers, or their numbers thins.
 The sole-begotten of her mother's love,
 She thus is honor'd with all attributes 535
 Amongst immortals. Her did Jove appoint
 The nursing mother bland of infant youth,
 Of all who thenceforth to the morn's broad light
 Should raise the tender lid : so from the first
 The foster-nurse of babes : her honors these. 540
 Embraced by Saturn, Rhea gave to light
 A glorious race. She Vesta, Ceres, bare,
 And Juno, golden-sandal'd ; and, of heart
 Ruthless, the mighty Pluto ; him who dwells
 In mansions under earth : and Neptune, loud 545
 With dashing waves, and Jove in counsel wise ;

542 Hestia, the Vesta of the Romans, was only another title for Demeter, or Ceres, which, by the change of a letter, may be resolved into mother Earth. The towers, in which a perpetual fire was kept burning, were both temples and granaries. Ceres, styled Garis by the Dorians, was *char-is*, the city of fire ; and Ceres was, at Cnidus, called Cura, a title of the sun.

543 Juno was the same as Iona, and was accompanied by the iris. The same also as Selene, from her connexion with the ark ; her image at Samos being represented standing in a lunette, with the lunar emblem on her head ; and, as Venus, she presided equally over the seas, which she was supposed to calm or trouble ; and in Laconia was an ancient statue of the goddess styled Venus Junonia ; Analysis.

544 ' Some,' says Diodorus, ' think that Osiris is Serapis, others that he is Dionusus ; others still, that he is Pluto : many take him for Zeus or Jupiter, and not a few for Pan.' This was an unnecessary embarrassment, for they were all titles of the same god.—*Bryant*.

545, 546 The patriarch was commemorated by the name of Poseidon. Under the character of Neptune Genesisus he had a temple at Argolis : hard by was a spot of ground called the *place of descent* ; similar to the place on Mount Ararat men-

Father of gods and men ; whose thunder-peal
Rocks the wide earth in elemental war.

But them, as issuing from the sacred womb
They touch'd the mother's knees, did Saturn huge 550
Devour : revolving in his troubled thought
Lest other of celestials should possess
Amidst th'immortals kingly sway : for he
Had heard from earth and from the starry heaven,
That it was doom'd by Fate, strong though he were,
To his own son he should bow down his strength. 558
Jove's wisdom this fulfill'd. No blind design
He therefore cherish'd, and in crooked craft
Devour'd his children. But on Rhea prey'd
Never-forgotten anguish. When the time 560
Was full, and Jove, the sire of gods and men,

tioned by Josephus, and undoubtedly named from the same ancient history. In Arcadia was a temple of ' Neptune *looking out*.' Neptune, in the Orphic verses, is, like Zeus or Jupiter, styled the father of gods and men.—*Bryant*.

In the Orphic fragments both Jove and Bacchus are identified with the sun, which is represented as the symbol and the source of all things. Lucan, *Pharsal*. ix. 514, describes the African Jupiter, Hammon, with the twisted horns of a ram. This was probably the sun in Aries ; Jablonski, *Pantheon Ægyptiacum*.

559 Saturn or Time (Cronos) was sometimes said to have destroyed all things, which were however restored with vast increase. He was represented as of an uncommon age, with hair white like snow : yet it was thought he would return to infancy. The same story appears to be indicated by the infant Jupiter supplanting his aged father. Both revolutions or eras are incorporated in the double visage, youthful and aged, of Janus, who looks backward and forward. Both were imaged on their coins with keys in their hand, and a ship near them. Janus has been thought to mean space (Spence, *Polymetis*) : but the name has reference to a door : *janua* was derived from it : and an open arch was called *janus*. Ovid (*Fastor*. i. 103) makes Janus describe himself as Chaos, having the key of the earth, sea, and clouds, which he can shut or open.

Came to the birth, her parents she besought,
Earth and starr'd Heaven, that they should counsel
her

How secretly the babe may spring to life :
And how the father's furies 'gainst his race, 565
In subtlety devour'd, may meet revenge.

They to their daughter listen'd and complied,
Unfolding what the Fates had sure decreed
Of kingly Saturn and his dauntless son :
And her they sent to Lyctus ; to the clime 570

Of fallow'd Crete. Now, when her time was come,
The birth of Jove her youngest born, vast Earth
Took to herself the mighty babe, to rear
With nurturing softness in the spacious isle
Of Crete. So came she then, transporting him 575

Through the swift dusky night, to Lyctus first ;
And thence, upbearing in her hands, conceal'd
In sunless cave, deep in the blessed ground,
Within th' Ægean mountain, shadow'd thick
With woods. Then swathing an enormous stone, 580

She placed it in the hold of Heaven's huge son,
The ancient king of gods ; that stone he snatch'd,
And in his ravening maw convey'd away :

Wretch ! nor bethought him that the stone supplied
His own son's place ; survivor in its room, 585

Unconquer'd and unharm'd : the same, who soon,
Subduing him with mightiness of arm,
Should drive him from his state, and reign himself,
King of immortals. Swiftly grew the strength

And hardy limbs of that same regal babe ; 590
And, when the great year had fulfill'd its round,

Gigantic Saturn, wily as he was,
Yet foil'd by Earth's considerate craft, and quell'd
By his son's arts and strength, released his race ;
The stone he first disgorged, the last devour'd : 595

This Jove on widely traversable earth
 Fix'd in bless'd Pythos, underneath the chasm
 Of cleft Parnassus ; to succeeding times
 A monument, and miracle to man.
 The brethren of his father, too, he loosed, 600
 Whom Heaven, their sire, had in his frensy bound :
 They the good deed in grateful memory bore,
 And gave the thunder and the glowing bolt,
 And lightning, which vast Earth had heretofore
 Hid in her central caves. In these confides 605
 The god, and reigns o'er deities and men.

Iapetus the ocean damsel led,
 Light-footed Clymene, and shared her couch.
 She bare to him a son, magnanimous,
 Atlas : anon Menœtius arrogant ; 610
 Prometheus changeful, artful in designs,
 And Epimetheus of misguided mind ;
 Who was a mischief to inventive men
 From olden time ; for he the first received
 The clay-form'd virgin-woman sent from Jove. 615

Wide-seeing Jove struck with his smouldering flash
 Haughty Menœtius, and cast down to hell,
 Shameless in crime and arrogant in strength.

Atlas, enforced by stern necessity,
 Props the broad heaven ; on earth's far borders, where

598, 599 It is mentioned by Pausanias (Phocica, x. 24), who says the Delphians daily, and on festivals especially, poured oil on it, and hung it with white fleeces. It had been probably an altar at which children were offered in sacrifice.

620 Maximus Tyrius, Dissert. 38 : ' Atlas is a hollow mountain, tolerably lofty, and open to the sea, as a theatre is to the air. The middle space is a short defile, of a good soil, and well wooded. This to the Libyans was their temple and their god, and their oath and their statue.'

The cave in the mountain was named *Co-el*, the house of god ; the *Cœlus* of the Romans ; and this was the heaven which Atlas was supposed to support.—*Bryant*.

Full opposite th' Hesperian virgins sing 621
 With shrill sweet voice, he rears his head and hands
 Aye unfatiguable : heaven's counsellor
 So doom'd his lot. But with enduring chains
 He bound Prometheus, train'd in shifting wiles, 625
 With galling shackles fixing him aloft
 Midway a column. Down he sent from high
 His eagle, hovering on expanded wings :
 She gorged his liver ; still beneath her beak
 Immortal ; for it sprang with life, and grew 630
 In the night-season, and repair'd the waste
 Of what the wide-wing'd bird devour'd by day.
 But her the fair Alcmena's hardy son
 Slew ; from Prometheus drave the cruel plague,
 And freed him from his pangs. Olympian Jove, 635
 Who reigns on high, consented to the deed ;
 That thence yet higher glory might arise
 O'er peopled earth to Hercules of Thebes :
 And, in his honor, Jove now made to cease
 The wrath he felt before, 'gainst him who strove 640
 In wisdom ev'n with Saturn's mighty son.
 Of yore, when strife arose for sacrifice
 'Twixt gods and men within Meconæ's walls,
 Prometheus, a huge ox with ready thought
 Dividing, set before the god, and thus 645

625 Prometheus raised the first altar to the gods, and constructed the first ship. He was supposed to have lived at the time of the deluge. He was the same as Osiris, the planter of the vine, and inventor of the plough. He was worshipped by the Colchians as a deity, and had a temple and high place on Mount Caucasus. The device on the portal was Egyptian : an eagle over a heart. The eagle and vulture were the insignia of the country, and the heart, the centre of vital heat, was an emblem of the sun ; *Analysis of Ancient Mythology*.

644, 645 Pliny, vii. 56, mentions Prometheus as the first who slaughtered an ox. There is, perhaps, in this story an obscure allusion to the first sacrifice after the flood.

Sought to delude his knowlege: for in this
 Portion he stow'd within the covering hide
 Flesh, entrails, unctuous fat; in that again,
 Covering with snowy fat, he stow'd the blanch'd
 Bones of the bullock, laid with cunning skill. 650
 Then spake the father of the gods and men:
 ' Son of Iapetus! most famed of kings!
 Sweet friend! how partially thy lots are shared!
 So tauntingly spoke Jupiter, whose thoughts
 Of wisdom perish not. Then answer'd him 655
 Wily Prometheus, with a laugh suppress'd,
 And not forgetful of his cunning craft;
 ' Hail, glorious Jove! thou mightiest of the gods,
 That shall endure for ever: choose the one
 Which now the spirit in thy breast persuades.' 660
 He spoke, devising treachery. Jove, whose thoughts
 Of wisdom perish never, knew the guile,
 Not unforewarn'd, and straight his soul foresaw
 Evil to mortals, that should surely be.
 He raised the snowy fat with both his hands, 665
 And felt his spirit wroth: yea, anger seized
 His spirit, when he saw the blanch'd bones hid
 With cunning skill: and thence, ev'n from that hour,
 The tribes of earth, before th' immortal gods
 Burn the blanch'd bones, when fragrant altars smoke.
 Him then with anger unendurable 671
 Cloud-gatherer Jove bespake: ' Contriver arch
 O'er all the rest, son of Iapetus!
 Hast thou not yet, sweet friend, thy guile forgotten?
 So spake incensed the god, whose wisdom yields 675
 To no decay; and from that very hour,
 Remembering still the treachery, he denied
 The strength of indefatigable fire
 To all the dwellers upon earth. But him
 Iapetus' brave son deluded still: 680

For in a hollow reed he stole from high
The far-seen splendor of unwearied flame.
Then deep resentment stung the thunderer's soul ;
And his heart chafed in anger, when he saw
The fire far gleaming in the midst of men : 685
And for the flame restored he straight devised
A mischief to mankind. At Jove's behest
Famed Vulcan fashion'd from the yielding clay
A bashful virgin's likeness ; and the maid
Of azure eyes, Minerva, round her waist 690
Clasp'd the broad zone, and dress'd her limbs in robe
Of flowing whiteness ; placed upon her head
A wondrous veil of variegated threads ;
Entwined amidst her hair delicious wreaths
Of verdant herbage and fresh-blooming flowers ; 695
And set a golden mitre on her brow,
Which Vulcan framed, and with adorning hands
Wrought, at the pleasure of his father Jove.
Rich-labor'd figures, marvellous to sight,
Inclosed the border ; forms of beasts that range 700
The earth, and fishes of the rolling deep ;
Of these innumerable he there had graven,
(And exquisite the beauty of his art
Shone in these wonders) like to animals
Moving in breath, with vocal sounds of life. 705
Now when his plastic hand instead of good
Had framed this beauteous bane, he led her forth
Where were the other gods and mingled men.
She went exulting in her graced array,
Which Pallas, daughter of a mighty sire, 710
Known by her eyes of azure, had bestow'd.
On gods and men in that same moment seized
The ravishment of wonder, when they saw
The deep deceit, th' inextricable snare.
From her the sex of tender woman springs : 715

Pernicious is the race : the woman tribe
 Dwell upon earth, a mighty bane to man :
 No mates for wasting want, but luxury :
 And as, within the close-roof'd hive, the drones,
 Co-operative in base and slothful works, 720
 Are pamper'd by the bees, these all the day,
 Till sinks the ruddy sun, haste on the wing,
 ' Their murmuring labors ply,' and still cement
 The white and waxen comb ; those lurk within
 The close hive, gathering in their maw the fruit 725
 Of others' labors ; such are womankind :
 They, whom the Thunderer sent, a bane to men,
 Ill helpmates of intolerable toils.
 Yet more of ill instead of good he gave :
 The man who, shunning wedlock, thinks to shun 730
 The vexing cares that haunt the woman state,
 And lonely waxes old, shall feel the want
 Of one to foster his declining years :
 Though not his life be needy, yet his death
 Shall scatter his possessions to strange heirs, 735
 And aliens from his blood. Or, if his lot
 Be marriage, and his spouse of modest fame,
 Congenial to his heart, e'en then shall ill
 For ever struggle with the partial good,
 And cling to his condition. But the man, 740
 Who gains the woman of injurious kind,
 Lives bearing in his secret soul and heart
 Inevitable sorrow : ills so deep
 As all the balms of medicine cannot cure.
 Therefore it is not lawful to elude 745
 The eye of Heaven, nor mock th' omniscient mind :

716 Equally Homer's elegant eulogies and Hesiod's severe sarcasm prove women to have been in their days important members of society.—*Mitford*.

Compare Milton, *Par. Lost*, vi. 10. v. 888. s. 99.

For not Prometheus' self, howe'er benign,
 Could shun Heaven's heavy wrath ; and vain were all
 His arts of various wisdom, vain to 'scape
 Necessity, or loose the mighty chain. 750

When Heaven their sire 'gainst Cottus, Briareus,
 And Gyges felt his moody anger chafe
 Within him ; sore amazed with that their strength
 Immeasurable, their aspect fierce and bulk
 Gigantic, with a chain of iron force 755

He bound them down, and fix'd their dwelling-place
 Beneath the spacious ground : beneath the ground
 They dwelt in pain and durance, in th' abyss
 There sitting, where earth's utmost bound'ries end.

Full long, oppress'd with mighty grief of heart, 760

They brooded o'er their woes : but them did Jove
 Saturnian, and those other deathless gods

Whom fair-hair'd Rhea bare to Saturn's love,
 By policy of Earth, lead forth again

To light. For she successive all things told, 765

How with the giant brethren they should win
 Conquest and splendid glory. Long they fought

With toil soul-harrowing ; they, the deities

Titanic and Saturnian ; each to each

Opposed, in valor of promiscuous war. 770

From Othrys' lofty summit warr'd the host

Of glorious Titans : from Olympus they,

771, 772 The giants, whom Abydenus makes the builders of Babel, are by other writers represented as the Titans. The ancient altars consisted of a conical hill of earth in the shape of a woman's breast, called *tit-aia* and *titanis*, when compounded with the term *anis*, the fountain of light. By these giants and Titans are always meant the sons of Ham and Chus. That they were the chief agents both in erecting the tower of Babel, and in maintaining principles of rebellion, is plain ; for it is said of Nimrod, the son of Chus, that ' the beginning of his kingdom was Babel.—*Bryant*.

The band of gift-dispensing deities
 Whom fair-hair'd Rhea bare to Saturn's love.
 So waged they war soul-harrowing : each with each 775
 Ten years and more the furious battle join'd
 Unintermitted : nor to either host
 Was issue of stern strife or end : alike
 Did either stretch the limit of the war.

But now when Jove had set before his powers 780
 All things befitting, the repast of gods,
 The nectar and ambrosia, in each breast .
 Th' heroic spirit kindled ; and now, all
 With nectar and with sweet ambrosia fill'd,
 Thus spake the father of the gods and men : 785
 ' Hear me, illustrious race of Earth and Heaven !
 That what the spirit in my bosom prompts
 I now may utter. Long, and day by day,
 Confronting each the other, we have fought
 For conquest and dominion, Titan gods 790
 And we, the seed of Saturn. Still do ye,
 Fronting the Titans in funereal war,
 Show mighty vigor, irresistible hands ;
 Remembering that mild friendship and that state
 Of suffering, when ye trod the upward way 795
 Back to the light, and, by our counsels, broke
 That irksome chain and left the murky gloom.'
 He spake, and Cottus, free from stain, replied :
 ' O Jove august ! not darkly hast thou said ;
 Nor know we not how excellent thou art 800
 In counsel and in knowledge : thou hast been
 Deliverer of immortals from a curse
 Of horror : by thy wisdom have we risen,
 O kingly son of Saturn, from dark gloom
 And bitter bonds, unhoping of relief. 805
 Then with persisting spirit and device
 Of prudent warfare, shall we still assert

Thy empire midst the furious fray, and still
In hardy conflict brave the Titan foe.'

He said: the gods, the givers of all good, 810
Heard with acclaim; nor ever till that hour
So burn'd each breast with ardor to destroy.

All on that day stirr'd up the mighty strife,
Female and male: Titanic gods, and sons
And daughters of old Saturn; and that band 815

Of giant brethren, whom, from forth th' abyss
Of darkness under earth, deliverer Jove

Sent up to light; grim forms and strong, with force
Resistless: arms of hundred-handed gripe
Burst from their shoulders: fifty heads upgrew 820

From all their shoulders o'er their nervy limbs.
They 'gainst the Titans in fell combat stood,
And in their sinewy hands wielded aloft

Precipitous rocks. On th' other side, alert
The Titan phalanx closed; then hands of strength 825
Join'd prowess, and display'd the work of war.

Tremendous then th' immeasurable sea
Roar'd; earth re-echoed; heaven's wide arch above
Groan'd shattering; broad Olympus reel'd throughout

Down to its rooted base beneath the rush 830
Of those immortals: the dark chasm of hell
Was shaken with the trembling, with the tramp

Of hollow footsteps and strong battle-strokes,
And measureless uproar of wild pursuit.
So they against each other through the air 835

Hurl'd intermix'd their weapons, scattering groans
Where'er they fell. ' The voice of armies rose
With rallying shout through the starr'd firmament,

And with a mighty war-cry both their hosts
Encountering closed. Nor longer then did Jove 840

823, 824 Milton, Par. Lost, vi. 644.

831, 832 Ibid. vi. 867.

Curb down his force ; but sudden in his soul
 There grew dilated strength, and it was fill'd
 With his omnipotence. His whole of might
 Brake from him, and the godhead rush'd abroad.
 The vaulted sky, the mount Olympus flash'd 845
 With his continual presence, for he pass'd
 Incessant forth, and lighten'd where he trod.
 Hurl'd from his nervous grasp, the lightnings flew
 Reiterated swift, the whirling flash
 Cast sacred splendor, and the thunderbolt 850
 Fell. Then on every side the foodful earth
 Roar'd in the burning flame, and far and near
 The trackless depth of forests crash'd with fire.
 Yea, the broad earth burn'd red, the streams of Nile
 Glow'd, and the desert waters of the sea. 855
 Round and around the Titans' earthy forms
 Roll'd the hot vapor on its fiery surge ;
 Stream'd upward, and in one unbounded blaze
 Swathed the celestial air. Keen rush'd the light,
 Quivering from thunder's writen flash, each orb, 860
 Strong though they were, intolerable smote
 And scorch'd their blasted vision. Through the void
 Without, th' enormous conflagration burst,
 And snatch'd the dark of Chaos. But to see
 With human eye and hear with ear of man 865
 Had been, as on a time the heaven and earth.
 Met hurtling in mid-air : as nether earth
 Crash'd from the centre, and the wreck of heaven
 Fell ruining from high. Not less, when gods
 Grappled with gods, the shout and clang of arms 870
 Commingled, and the tumult roar'd from heaven.
 Shrill rush'd the hollow winds, and roused throughout
 A shaking and a gathering dark of dust,

864 Milton, *Par. Lost*, vi. 866. 871.866. 867 *Ibid.* ii. 924 ; vi. 867.

With crashing ; and the livid lightning's gleam,
 And thunder and its bolt, the enginery 875
 Of Jove ; and in the midst of either host
 They bore upon their blast the cry confused
 Of battle and the shouting. For the din
 Of sight-appalling strife immense uprose ;
 And there the might of deeds was shown, till now 880
 The fight declined. But first with grappling front
 Steadfast they stood, and bore the brunt of war.
 Amid the foremost, towering in the van,
 The war-unsated Gyges, Briareus,
 And Cottus, bitterest conflict waged ; for they, 885
 Thick following thrice, a hundred rocks in air
 Flung from their sinewy hold ; with missile storm
 The Titan host o'ershadowing, them they drove,
 Vain-glorious as they were, with hands of strength
 O'ercoming them, beneath th' expanse of earth, 890
 And bound with galling chains ; so far beneath
 This earth, as earth is distant from the sky :
 So deep the space to darksome Tartarus.
 A brazen anvil, falling from the sky,

884 Hesiod has confounded the history, by supposing the giants and Titans to have been different persons : he accordingly makes them oppose each other. His description is, however, much to the purpose, and the first contest and dispersion are plainly alluded to. Genesis, xiv. 5 : ' In the fourteenth year came Chedorlaomer and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim : who were no other than the Titans. They were accordingly rendered by the Seventy ' the giant-brood of Ashteroth ; ' and the valley of the Rephaim, in Samuel, is translated ' the valley of the Titans. ' A large body of the Titanians, after their dispersion, settled in Mauritania ; which is the region called Tartarus ; being situated, with respect to Greece, towards the regions of the setting sun.—*Bryant*.

887, 888 Milton, *Par. Lost*, vi. 653.

891, 892 Homer, *Il. viii. 13*. Virgil, *Æn. vi. 577*. Milton, *Par. Lost*, vi. 871.

Through thrice three days would toss in airy whirl,
 Nor touch this earth, till the tenth sun arose ; 896
 Or down earth's chasm precipitate revolve ;
 Nor till the tenth sun rose, attain the verge
 Of Tartarus. A fence of massive brass
 Is forged around : around the pass is roll'd 900
 A night of triple darkness ; and above
 Impend the roots of earth and barren sea.
 There the Titanic gods in murkiest gloom
 Lie hidden ; such the cloud-assembler's will :
 There, in a place of darkness, where vast earth 905
 Has end : from thence no egress open lies ;
 Neptune's huge hand has closed with brazen gates
 The mouth ; a wall environs every side.
 There Gyges, Cottus, high-soul'd Briareus,
 Dwell vigilant ; the faithful sentinels 910
 Of ægis-bearer Jove. Successive there
 The dusky earth and darksome Tartarus,
 The sterile ocean and the starry heaven,
 Arise and end, their source and boundary.
 A drear and ghastly wilderness, abhorr'd 915
 E'en by the gods—a vast vacuity ;
 Might none, the space of one slow-circling year,
 Touch the firm soil, that portal enter'd once,
 But him the whirls of vexing hurricanes
 Toss to and fro. E'en by immortals loath'd 920
 This prodigy of horror. There, too, stand
 The mansions drear of gloomy night, o'erspread
 With blackening vapors ; and before the doors
 Atlas, upholding heaven, his forehead rears,
 And indefatigable hands. There Night 925
 And Day, near passing, mutual greeting still

916 Homer, *Il.* xx. 64. Seneca, *Herc. Fur. Act.* iii. 701.
 Dante, *Infern.* v. 28. Milton, *Par. Lost*, ii. 932.
 925, 926 Milton, *Par. Lost*, vi. 4.

Exchange, alternate as they glide athwart
 The brazen threshold vast. This enters, that
 Forth issues; nor the two can one abode
 At once constrain. This passes forth, and roams 930
 The round of earth: that in the mansion waits
 Till the due season of her travel come.
 Lo! from the one the far-discerning light
 Beams upon earthly dwellers; but a cloud
 Of pitchy blackness veils the other round, 935
 Pernicious Night; aye leading in her hand
 Sleep, Death's half-brother; sons of gloomy Night,
 There hold they habitation, Death and Sleep—
 Dread deities: nor them the shining sun
 E'er with his beams contemplates, when he climbs 940
 The cope of heaven, or when from heaven descends.
 Of these the one glides gentle o'er the space
 Of earth and broad expanse of ocean waves,
 Placid to man. The other has a heart
 Of iron; yea, the heart within his breast 945
 Is steel, unpitying; whom of men he grasps
 Stern he detains, e'en to immortal gods
 A foe. The hollow-sounding palaces
 Of Pluto strong, the subterraneous god,
 And awful Proserpine, there full in front 950
 Ascend: a grisly dog, implacable,

937 Virgil, *Æn.* vi. 278. Homer, *Odyss.* xi. 14.

947, 948 Perhaps from his enmity to their children; as Achilles and Memnon.

950 Persephone was styled Cora, which the Greeks misinterpreted *damself*. It was a feminine title of the sun, by which Ceres also was called. However mild and gentle Proserpine may have been represented in her virgin state by the poets, her tribunal seems to have been very formidable. Nonnus says, 'Proserpine armed the Furies;' the notion of which Furies arose from the cruelties practised in the *prutaneia*, or fire-temples. 'No person,' says Herodotus, 'ever entered the precincts that returned.'—*Bryant*.

Keeps watch before the gates : a stratagem
 Is his, malicious : them who enter there
 With tail and bended ears he fawning soothes ;
 But suffers not that they with backward step 966
 Repass : whoe'er would issue from the gates
 Of Pluto strong and awful Proserpine,
 For them with marking eye he lurks : on them
 Springs from his couch and pitiless devours.

There, hateful to immortals, dreaded Styx 960
 Inhabits : reflux Ocean's eldest born :
 She from the gods apart for ever dwells
 In mansions known to fame, with arching roofs
 O'erhung of loftiest rock, and all around
 The silver columns lean upon the skies. 965
 Swift-footed Iris, nymph of Thaumias born,
 Takes with no frequent embassy her way
 O'er the broad main's expanse, when haply strife
 Has risen, and controversy 'midst the gods.
 If there be one 'midst those who dwell in heaven 970
 That utters falsehood, Jove sends Iris down,
 To bring from far in golden ewer the wave
 Of multitudinous name, the mighty oath,
 That from a high rock inaccessible
 Glides cold. Beneath the widely traversed ground 975
 Full from the sacred ocean-river flows
 The Stygian branch, through the black shade of night :
 A tenth is set apart. In nine-fold stream

963, 964 Pausanias, *Arcadics*, viii. 18.

971 The connexion of Iris, or the rainbow, with ' the great oath ' seems to contain a shadowy allusion to the Noachic covenant.

977 Styx is called a horn or branch of the ocean, from the ancient idea that all rivers sprang from it ; Homer, *Il.* xxi. 196. The ocean river is the Nile, which was of old called Oceanus. The rivers of Earth and Orcus were believed to communicate ; Virgil, *Æn.* vi. 658.

Round earth and the wide surface of the sea
 Rolling its silver whirlpools on, it falls 980
 Into the main ; one gushes from the rock,
 To gods a great calamity. For he,
 Of those immortals who inhabit still
 Olympus topp'd with snow, pours out the stream
 And is forsworn, he one whole year intire 985
 Lies reft of breath, nor once draws nigh the feast
 Of nectar and ambrosia, but reclines
 Breathless and speechless on the tapestried couch
 Buried in mortal lethargy ; but when
 With the great round of the revolving year 990
 His malady remits, most irksome wo,
 One following fast the other, holds him still.
 Nine years from ever-living gods apart
 His lot is cast ; in council nor in feast
 Once joins he, till nine years intire are full : 995
 The tenth again he mingles with the bless'd
 Societies that fill th' Olympian courts.
 So great an oath the deities of heaven
 Decreed the water incorruptible
 Of Styx ; the ancient stream, that sweeps along 1000
 A rugged region ; where of dusky Earth
 And darksome Tartarus and Ocean waste
 And starry Heaven, the source and boundary
 Successive rise and end ; a dreary wild,
 And ghastly, e'en by deities abhorr'd. 1005
 There gates of marble brightness rise : of brass
 The threshold ; unremoved ; fast on its deep
 Foundations ; self-constructed. In the front,
 On th' outer side of heaven and all the gods,
 The Titans dwell, beyond the dark abyss. 1010
 There the renown'd auxiliaries of Jove,

984, 985 See the form of an oath by libation in Homer, II. iii. 295.

Who rolls the pealing thunder, in their house
 Under the roots of ocean aye reside,
 Cottus and Gyges. But the god, who rocks
 Earth with hoarse-dashing surge, hail'd Briareus, 1015
 For his brave bearing, son, and made his bride
 Cymapolia. Now, when Jove from heaven
 Had cast the Titans forth, huge earth embraced
 By Tartarus, through golden Venus, bare
 Her youngest-born, Typhœus: he whose hands 1020
 Of strength are fitted to stupendous deeds;
 And indefatigable are the feet
 Of the strong god: and from his shoulders rise
 A hundred snaky heads of dragon growth,
 Horrible, quivering with their black'ning tongues: 1025
 In each amazing head, from eyes that roll'd
 Within their sockets, fire shone sparkling; fire
 Blazed from each head, the whilst he roll'd his glance
 Glaring around him. In those fearful heads
 Were voices of all sound, miraculous: 1030
 Now utter'd they distinguishable tones
 Meet for the ear of gods: now the deep cry
 Of a wild bellowing bull, untamed in strength;
 And now the roaring of a lion, fierce

1020 Lower Egypt being flat, and annually overflowed, the natives were forced to raise the soil on which they built their principal edifices, and many of their sacred towers were erected on conical mounds of earth. Some of these had carved on them various symbols; and particularly serpentine hieroglyphics, in memorial of the god to whom they were sacred. In their upper story was a perpetual fire that was plainly seen in the night. The Tower of Babel was undoubtedly a *tuph-on*, or altar of the sun. Hesiod certainly alludes to some ancient history concerning the demolition of Babel, when he describes Typhon or Typhœus as overthrown by Jove: and adds, what is very remarkable, that had it not been for the interposition of the chief god, this demon would have attained a universal empire.—*Bryant*.

Not less remarkable is the diversity of voices.

In spirit ; and anon the yell of whelps 1035
 Strange to the ear ; and now the monster hiss'd,
 That the high mountains echoed back the sound.
 Then had a dread event that fatal day
 Inevitable fallen, and he had ruled
 O'er mortals and immortals, but the sire 1040
 Of gods and men the peril instant knew,
 Intuitive ; and vehement and strong
 He thunder'd : instantaneous all around
 Earth reel'd with horrible crash ; the firmament
 Roar'd of high heaven, the streams of Nile and seas
 And uttermost caverns. While the king in wrath 1046
 Uprose, beneath his everlasting feet
 The great Olympus trembled and Earth groan'd.
 From either side a burning radiance caught
 The darkly-azured ocean, from the flash 1050
 Of lightnings, and that monster's darted flame,
 And blazing bolts and blasts of fiery winds :
 All earth and heaven steam'd hot, and the sea foam'd
 Around the shores, and waves dash'd wide and high
 Beneath the rush of gods. Concussion wild 1055
 And unappeasable uprore : aghast
 The gloomy monarch of th' infernal dead
 Recoil'd : the sub-tartarean Titans heard
 E'en where they stood, and Saturn in the midst ;
 They heard appall'd the unextinguish'd rage 1060
 Of tumult, and the din of dreadful war.
 But now when Jove had roused his strength, and
 grasp'd
 The thunder and the flash and bickering bolt,
 His weapons, he from Mount Olympus' top
 Leap'd at a bound, and smote him : hiss'd at once,
 The grisly monster's heads enormous, scorch'd 1066

In one conflagrant blaze. When thus the god
 Had quell'd him, thunder-smitten, mangled, prone
 He fell : the vast earth groan'd beneath the shock.
 Flame from the lightning-stricken prodigy 1070
 Flash'd, midst the mountain-hollows, rugged, dark,
 Where he fell smitten. Far and near, vast earth
 With that portentous vapor glow'd intense,
 And melted ; e'en as tin by art of youths
 Below the well-bored furnace simmering glows, 1075
 Or iron, hardest of the mine, subdued
 By burning flame amidst the woody dales,
 Melts in the sacred cave beneath the hands
 Of Vulcan, so earth melted in the glare
 Of blazing fire. He down wide hell's abyss 1080
 His victim hurl'd in bitterness of soul.

Lo ! from Typhœus is the strength of winds
 Moist-blowing ; save the south, north, east and west ;
 These born from higher gods, a mighty aid
 To men ; those other gusts upon the sea 1085
 Breathe unavailable : fall suddenly
 Upon the blacken'd deep, to mortal souls
 A great destruction, and, now here, now there,
 Blow in sore hurricane : the rolling barks
 Scatter abroad and wreck the mariners : 1090
 An evil without help to all the sons
 Of men, who cross them where they scour the seas.
 They, too, o'er all th' expanded flowery earth
 Waste the fair works of earth-born men, and fill
 All things with eddying dust and rustling drear. 1095
 But when the blessed gods had now fulfill'd

1077 Forges were erected in woody valleys, on account of the abundance of fuel.—*Guietus*.

1082 By these must be meant the intermediary winds. The ancient Greeks at first adopted only the four cardinal winds, but afterwards admitted four collaterals.

Their toil, against the Titans battling strong
 For glory, they by Earth's persuasions urged
 Wide-seeing Jove to rule with kingly sway
 Th' immortals. He assign'd them honors due. 1100

First as a bride the monarch of the gods
 Led Metis; her o'er deities and men
 Versed in all knowlege. But when now the time
 Was full, that she should bear the blue-eyed maid
 Minerva, he with treacheries of smooth speech 1105
 Beguiled her thought and hid his spouse away
 In his own breast: so Earth and starry Heaven
 Had counsell'd: him they both advising warn'd,
 Lest, in the place of Jove, another seize
 The kingly honor o'er immortal gods. 1110
 For it was in the roll of Fate, from her
 Children of highest wisdom should be born:
 The head-sprung virgin first, the azure-eyed,
 Of equal might and prudence with her sire:
 And then a son, king over gods and men, 1115
 Had she brought forth, invincible of soul,
 But Jove before that hour within himself
 Deposited the goddess: evermore
 So warning him of evil and of good.

1102 One of the most ancient deities of the Ammonians was named Meed or Meet, by which was signified divine wisdom. It was rendered by the Grecians Metis. It was represented under the symbol of a beautiful female countenance surrounded with serpents.—*Bryant*.

1104, 1105 Athene.—*An-oth* signified the fountain of light; and was abbreviated Nath and Neith by the Egyptians. They worshipped under this title a divine emanation, supposed to be the goddess of Wisdom. The Athenians, who came from Sais in Egypt, were denominated from this deity, whom they expressed, in the Ionian manner, Athene.—*Bryant*.

Hammon and Neith were titles for one and the same deity. Plutarch considers Isis, also, as the same with Neith, and calls the temple of Neith, or Athene, at Sais, the temple of Isis: Cudworth, Intellectual System, i. 4.

Next led he comely Themis ; and she bare 1120
 Eunomia, Dice, and Irene blithe,
 The Hours by name, who shed a grace o'er all
 The works of men. Anon Eurynome,
 Old Ocean's daughter, of enchanting form,
 Bare to him the three Graces, fair of cheek, 1125
 Euphrosyne, Aglaia, and Thalia,
 Desire of eyes : their eyelids, as they gaze,
 Drop love, unnerving ; and, beneath the shade
 Of their arch'd brows, they steal the sidelong
 glance
 Of sweetness. To the couch anon he came 1130
 Of many-nurturing Ceres : Proserpine
 She bare, the snowy-arm'd : her Pluto snatch'd
 From her own mother, and wise Jove bestow'd,
 Next loved he the fair-hair'd Mnemosyne ;
 From her were born the Muses nine, whose brows
 Are knit with golden fillets ; and to them 1136
 Are banquets pleasing and the charm of song.
 In mingled love with ægis-bearer Jove
 Latona shaft-rejoicing Dian bare,
 And Phœbus, loveliest of the heavenly tribe. 1140
 He last the blooming Juno led as bride,
 And she, embracing with the king of gods
 And men, bare Mars, and Hebe, and Lucina.

1125 Charis was a tower sacred to Fire : some of the poets supposed a nymph of that name, beloved by Vulcan. The temple of the sun, among the people of the east, was styled Tor-chares : this the Greeks expressed Tricharis ; and from thence formed a notion of three Graces.—*Bryant*.

1139 Artemis, Diana, and Venus Dione, were in reality the same deity, and had the same departments. This sylvan goddess was distinguished by a crescent, as well as Juno Samia ; and was an emblem of the Arkite history, and in consequence of it was supposed to preside over waters.—*Bryant*.

1143 A personification of youth, properly eternal youth ; signified by the serpent which entwines the goblet, with

He from his head himself disclosed to birth
 The maid of azure eyes, the head-born maid : 1145
 Terrible, stirring up the battle din,
 Leader of armies, unfatiguable,
 Awful, whom war-shouts, wars and battles charm.

Without th' embrace of love did Juno bear
 (And so provoked to emulation strove 1150
 With her own spouse) illustrious Vulcan, graced
 With arts o'er all the habitants of heaven.

From Amphitrite and th' earth-shaking god,
 Loud with the crash of waves, great Triton rose
 Wide-ruling, who the sea-depths habiteth 1155
 By his loved mother and his kingly sire
 In golden mansion, a majestic god.

Now to shield-riving Mars did Venus bear
 Terror and consternation : dreadful they

which the ancient artists represented her in the act of administering nectar to the gods.

Mars, or Ares, represented the physical courage, as Minerva did the genius, of war.

1151 Vulcan has been thought to be the same with Tubal-Cain, who is mentioned in Genesis, iv. 22, as 'an instructor of every artificer in brass and iron : ' but nothing of this craft was of old attached to Hephaistus or Vulcan, who was the god of fire. Later mythologists conceived the idea of Vulcan and the Cyclops forging thunderbolts and weapons for the celestial armory, from the emblems carved in the temples of the Cyclopians, or Sicilian worshippers of fire ; New Analysis.

1154 *Tirit-on* signifies the tower of the Sun ; but a deity was framed from it, supposed to have had the appearance of a man upwards, but downwards to have been like a fish. The Hetrurians gave signals from the tops of their towers on the sea-coast, when any ship appeared, by a blast from the trumpet ; but as in early times these brazen instruments were little known, they used the conchs of the sea ; and this is the implement with which Triton is commonly furnished.

Amphi-tirit is merely an oracular tower, which has been changed into Amphitrite, and made the wife of Neptune.—*Bryant*.

1158, 1159 An allusion to the rape of Helen, instigated by Venus ; of which the consequence was the war of Troy.

Confuse in rout of war, that numbs the veins, 1160
 The phalanx throng'd of men, with Mars who lays
 Cities in ruinous heaps: Harmonia last,
 Whom for a bride impassion'd Cadmus took.
 Daughter of Atlas, Maia bare to Jove
 The glorious Hermes, herald of the gods, 1165
 The sacred couch ascending. Semele,
 Daughter of Cadmus, blending her embrace
 With Jove, bare to him an illustrious son,
 The jocund Bacchus: thus a mortal maid

1162 Harmonia was the daughter of Mars, because the harmony of the universe arises from Discord and Concord; which was a principle of the Orphic theology; Creuzer, *Symbolik und Mythologie*.

Harmonia seems to have been an emblem of nature. She was supposed to have been a personage from whom all knowledge was derived. On this account the books of science were styled the books of Harmonia, as well as the books of Hermes. The first writing was ascribed to her. The same was said of Hermes, Thoth, and Cadmus. Under these characters one person is alluded to.

The story of Cadmus being changed with his wife Harmonia into serpents of stone, signifies that at Enchelidæ, a town of Illyria, these two personages were enshrined in a temple and worshipped under the symbol of a serpent.—*Bryant*.

1165 The Egyptians acknowledged two personages under the title of Hermes and Thoth. The first was the same as Osiris, the most ancient of all the gods. The other was called the second Hermes, and likewise for excellence, styled Trismegistus. This person is said to have been a great adept in mysterious knowledge, and an interpreter of the will of the gods. He was a great prophet, and on that account was looked on as a divinity. To him they ascribed the reformation of the Egyptian year; and there were many books, either written by him, or concerning him, which were preserved by the Egyptians in the most sacred recesses of their temples. As he had been the cause of great riches to their nation, they styled him the dispenser of wealth, and esteemed him the god of gain. The true name of this Hermes was Siphos. Siphos is only Aesiph misplaced—the Egyptian name of the patriarch Joseph, as he was called by the Hebrews.—*Bryant*.

1169 The name of Bacchus has reference to Chus, as that of Ammon to Ham. Dionusus, his Greek title, was Noah, ex-

Bare an immortal : both are now divine. 1170
 Alcmena bare strong Hercules, embraced
 By cloud-assembling Jove. Renown'd in arts
 The crippled Vulcan made the youngest Grace,
 Aglaia, his gay bride. With golden locks
 Bacchus sought Ariadne, auburn-hair'd 1175
 Daughter of Minos, as his blooming spouse.
 Her, Jove immortal made, and free from age.
 The brave son of Alcmena, light of foot,
 Strong Hercules, when he had now fulfill'd
 His agonising conflicts, led the maid 1180
 Born from great Jove and golden-sandal'd Juno,
 Hebe, upon Olympus' snowy top
 His modest bride. Bless'd, who a mighty work
 Accomplishing before th'immortals' eyes,
 Dwells all his days unhurt and free from age. 1185
 Perseis, the famed ocean nymph, bare Circe
 And king Æetes to th' unwearied Sun.
 Æetes, from the world-enlightening Sun
 Descended, by the counsels of the gods,
 Wedded the nymph of ocean's perfect stream, 1190
 Idya, fair of cheek : and she to him
 Bare the light-paced Medea ; so in love
 Yielding, through influence 'of Love's golden queen.
 And now farewell, ye heavenly habitants !
 Ye islands, and ye continents of earth ! 1195

pressed Nusus ; the planter of the vine, and the inventor of fermented liquors, whence he was also called Zeuth (ferment), rendered Zeus by the Grecians. He was the same as Osiris ; and, like him, exposed in an ark, and wonderfully preserved.

1171 He was the same as Hermes, Osiris, and Dionusus ; and his rites were introduced into various parts by the Cuthites. In the detail of his peregrinations is contained in great measure a history of that people and of their settlements.—*Bryant.*

And thou, O main! of briny wave profound!
 O sweet of speech! Olympian muses! born
 From ægis-bearer Jove! sing now the tribe
 Of goddesses, whose'er, by mortals clasp'd
 In love, have borne a race resembling gods. 1200

Ceres, most excellent of goddesses,
 Blending sweet passion with Iasius brave,
 Bare Plutus, in the thrice-till'd fallow field
 Of Crete's rich glebe, benignant: for he roams
 All earth, and the broad surface of the sea; 1205

Who meets him on his way, whose hands he grasps,
 Him he makes rich, and ample bliss bestows.
 Harmonia, golden Venus' daughter, bare
 To Cadmus, in the tower-engirded Thebes,
 Ino and Semele; and, fair of cheek, 1210

Agave, and Antinoë, the bride
 Of Aristæus with the clustering locks,
 And Polydorus. To Tithonus Morn
 Bare Memnon of the brazen helm, the king
 Of th' Ethiopians, and, alike a king, 1215

Emathion: and anon to Cephalus
 Brought forth a noble son, brave Phaëton:
 A man resembling gods. Him, while a youth,
 E'en in the tender flower of glorious prime,
 A boy with childish thoughts, love's smiling queen

Ravish'd away: and in her bless'd fane placed, 1221
 The nightly priest and genius of the shrine.
 Jason, the son of Æson, by design

1223 Plutarch informs us that the constellation which the Greeks called the Argo was a representation of the sacred ship of Osiris. This was esteemed the first ship constructed, and was no other than the ark. Jason was certainly a title of the Arkite god, the same as Argus, Inachus, and Prometheus; and the temples supposed to be built by him in regions so remote were temples erected to his honor. It is said of this personage that when a child he underwent the same fate as

Of aye-existing gods, took from his sire
 The daughter of Æetes, Jove-rear'd king : 1225
 When he had once achieved the weary toils
 Which, numberless, the proud great king enforced,
 Fierce Pelias, flown with insolence and wrong :
 These having once achieved, enduring much,
 He reach'd Iolchos, wafting on swift deck 1230
 The black-eyed maid, and made her his gay bride.
 She, to the shepherd of his people, Jason,
 Thus yielding, bare a son, Medeus ; him
 Chiron, the son of Philyra, uprear'd
 Upon the mountains : so great Jove had will'd. 1235
 The damsels, who from Nereus drew their birth—
 The old man of the sea ;—first Psamathe,
 The noble goddess, through love's golden queen,
 Bare Phocus to the love of Æacus :
 And Thetis, silver-footed goddess, next 1240
 Yielding to Peleus, brought Achilles forth,
 Breaking the ranks of men, the lion-soul'd.
 But Cytherea of the blooming wreath
 Brought forth Æneas, with th' heroic swain
 Anchises blending gentle love upon 1245
 The woody heights of Ida, many-val'd :
 And Circe, too, the daughter of the Sun,

Osiris, Perseus, and Dionusus : ' he was concealed and shut up in an ark, as if he had been dead.'—*Bryant*.

1234 Chiron, so celebrated for his knowlege, was a mere personage formed from the tower or temple of the sun. It stood in Thessaly, and was inhabited by a set of priests called Centauri, from the deity they worshipped, who was represented under an emblematical and mixed figure, and styled Cahen-taur : the same as the Minotaur of Crete, and the Tauroman of Sicilia. In places of this sort people used to study the heavenly motions, and they were made use of as seminaries. Hence Achilles was said to have been taught by Chiron.—*Bryant*.

1247 Egypt, the nurse of arts, was much celebrated for bo-

Named of Hyperion, to the patient-soul'd
 Ulysses' love bare Adrius and Latinus,
 Blameless and brave : who far away forsook 1250
 The sacred islands and their secret haunts,
 And wide o'er all the glorious Tuscans ruled.
 Anon Calypso, noble goddess, bare
 Nausithous and Nausinous, with the man
 Ulysses mingling in the kind embrace. 1255
 Lo ! these were they who, sharing their soft couch
 With mortal men, themselves immortal, gave
 Children like gods. Sing now of womankind,
 Olympian muses, ye ! whose words are sweet,
 The daughters loved of ægia-bearer Jove ! 1260

tany. To the Titanians, or race of Chus, was attributed the invention of chemistry : hence it is said by Syncellus that chemistry was the discovery of the giants. Circe and Calypso are, like Medea, represented as very experienced in pharmacy and simples. Under these characters we have the history of Cuthite priestesses, who presided in particular temples near the sea-coast, and whose charms and incantations were thought to have a wonderful influence. The nymphs who attended them were a lower order in these sacred colleges, and were instructed by their superiors in their arts and mysteries.—*Bryant*.

SHIELD OF HERCULES.

HES.

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SHIELD OF HERCULES.

ARGUMENT.

- I. THE arrival of Alcmena at Thebes, as the partner of her husband's exile—The expedition of Amphitryon against the Teleboans—The stratagem of Jupiter—The birth of Hercules.
 - II. The meeting of Hercules and Cygnus—The description of the shield of Hercules.
 - III. The combat, and the burial of Cygnus.
-

OR as Alcmena, from Electryon born,
The guardian of his people, her loved home
And natal soil abandoning, to Thebes
Came with Amphitryon, with the brave in war.
She all the gentle race of womankind
In height surpass'd and beauty; nor with her
Might one in prudence vie, of all who sprang
From mortal fair ones, blending in embrace
With mortal men. Both from her tressed head,

5

6 Xenophon, v. 1 (of Panthea). She was then seen to differ from the rest, first of all in height, then in vigor, and in beauty and gracefulness. Aristotle, *Ethic.* iii.: 'Persons of low stature may be elegant and well proportioned, but are not beautiful.' Theocritus, *Idyl.* xviii. 28.

9-11 The representations of beauty by the ancient poets had usually reference to the charms of women heightened by art. Thus *ox-eyed*, or with large eyes, alluded to the contract,

And from the darkening lashes of her eyes 10
 She breathed enamoring fragrance, like the breath
 Of balmy Venus : passing fair she was,
 Yet not the less her consort with heart-love
 Revered she ; so had never woman loved :
 Though he her noble sire by violent strength 15
 Had slain, amid those herds, the cause of strife,
 Madden'd to sudden rage. His native soil
 He left, and thence to the Cadmean state,
 Shield-bearing tribe, came suppliant ; and there
 Dwelt with his modest spouse, yet from the joys 20
 Of love estranged : for he might not ascend
 The couch of her, the beautiful of feet,
 Till for the slaughter of her brethren brave
 His arm had wreak'd revenge, and burn'd with fire
 The guilty cities of those warlike men, 25
 Taphians and Teleboans. This the task
 Assign'd ; the gods on high that solemn vow
 Had witness'd ; of their anger visitant
 In fear he stood ; and speeded in all haste
 To achieve the mighty feat imposed by Heaven. 30
 Him the Bœotians, gorers of the steed,
 Who, coveting the war-shout and the shock
 Of battle, o'er the buckler breathe aloft

ing of the eyelid, so as to dilate the eyeball, by an antimonial wash, which also dyed the eyelashes black ; Pliny, Nat. Hist. xxxiii. 6. A passage of the second book of Kings, ix. 30, rendered in the English version ' Jezebel painted her face,' is expressed in the Septuagint, ' tinged her eyes with antimony.' The custom is continued by the modern Greek women, the Moorish ladies of Barbary, and those of Aleppo ; Dallaway's Constantinople. Strutt's View of the Dress and Habits of the People of England, Gen. Introd. Dr. Russel's Natural History of Aleppo. Athenæus (xv. 689) speaks of an unguent for the hair and eyebrows as perfumed with sweet marjoram. The same dye was applied to the eyelashes as to the eyebrows.

Their open valor ; him the Locrian race
Close-combating, and, of undaunted soul, 35
The Phocians follow'd : towering in the van
Amphitryon gallant shone, and in his host
Gloried. But other counsel secret wove
Within his breast the sire of gods and men :
That both to gods and to th' inventive race 40
Of man a great deliverer might arise
Sprung from his loins, of plague-repelling fame.
Deep framing in his inmost soul deceit,
He through the nightly darkness took his way
From high Olympus, glowing with the love 45
Of her, the fair one of the graceful zone.
Swift to the Typhaonian mount he pass'd ;
Thence drew nigh Phycium's lofty ridge : sublime
There sitting, the wise counsellor of heaven
Revolved a work divine. That self-same night 50
He sought the couch of her who stately treads
With long-paced step, and in her fond embrace
Accomplish'd all his wish. That self-same night
The host-arousing chief, the mighty deed
Perform'd, in glory to his home return'd : 55
Nor to the vassals and the shepherd hinds
His footstep bent, before he climb'd the couch
Of his Alcmena ; such inflaming love
Seized in the deep recesses of his heart
The chief of thousands : and as he that scarce 60
Escapes, and yet escapes, from grievous plague,
Or the hard-fettering chain, flies free away
Joyful, so struggling through that arduous toil
With pain accomplish'd, wishful, eager, traced
The prince his homeward way. The livelong night 65
He with the modest partner of his bed
Reclined, entranced with lovely Venus' gifts.
Thus, by a god and by the first of men

Embraced, Alcmena gave twin-brethren birth
 Within Thebes' walls, the city of seven gates, 70
 Unlike in nature, brethren though they were :
 The one of weaker mould ; the other more
 Than man, and terrible and strong, for he
 Was Hercules : him to th' embrace she gave
 Of the cloud-blackening Jove ; but Iphiclus 75
 To her Amphitryon's, shaker of the spear.
 A race distinct, nor wonder : this she gave
 To love of mortal man, and that to Jove's,
 Sovereign of all the gods : the same whose hand
 Slew Cygnus, the high-minded son of Mars. 80
 For in the grove of the far-shooting god
 He found him, and, insatiable of war,
 His father Mars beside. Both bright in arms,
 Bright as the sheen of burning flame, they stood
 On their high chariot, and the horses fleet 85
 Trampled the ground with rending hoofs : around
 In parted circle smoked the cloudy dust
 Up-dash'd beneath the trampling hoofs and cars
 Of complicated frame. The well-framed cars
 Rattled aloud ; loud clash'd the wheels ; while rapt 90
 In their full speed the horses flew. Rejoiced
 The noble Cygnus ; for the hope was his
 Jove's warlike son and that his charioteer
 To slay, and strip them of their gorgeous mail.
 But to his vows the prophet-god of day 95
 Turn'd a deaf ear ; for he himself set on
 Th' assault of Hercules. Now all the grove
 And Phoebus' altar flash'd with glimmering arms
 Of that tremendous god ; himself blazed light ;
 And darted radiance from his eyeballs glared 100
 As it were flame. But who of mortal mould
 Had e'er endured in daring opposite
 To rush before him, save but Hercules

And Iolaus, an illustrious name ?
For theirs was mighty force and hands that dared 105
Onset, while brandish'd o'er their sinewy frames.
He, therefore, thus bespoke his charioteer :
' O hero Iolaus ! dearest far
To me of all the race of mortal men !
I deem it sure that 'gainst the bless'd of heaven 110
Amphitryon sinn'd, when to the fair-wall'd Thebes
He came, forsaking Tirynth's well-built walls,
Electryon, midst the strife of broad-brow'd herds
Slain by his hand ; to Creon came, and her
Of queenly-sweeping robe, Henioche ; 115
Who straight saluted, and all fitting things
Bestow'd, the suppliant's due ; and more for this
Gave them heart-honor. So, exulting, he
Lived with Electryon's daughter, of light step,
His consort. Soon with the revolving year 120
We, far unlike in stature and in soul,
Were horn, thy sire and I : him Jove bereaved
Of wisdom ; who from his parental home
Went forth, and to the fell Eurystheus bore
His homage. Wretch ! for he most sure bewail'd 125
In after time that grievous fault, a deed
Irrevocable. On myself has Fate
Laid heavy labors. But, O friend ! O now
Quick snatch the ruddy reins of these my steeds
Rapid of hoof ; the manly courage rouse 130
Within thee : now with strong unerring grasp
Guide the swift chariot's whirl, and wind the steeds
Rapid of hoof : fear nought the dismal yell
Of mortal-slayer Mars, whilst to and fro
He ranges fierce Apollo's hallow'd grove 135
With frenzying shout ; for, be he as he may,
' War mighty, he of war shall take his fill.'
Then answer'd Iolaus : ' Kinsman dear !

Doubtless the father of the gods and men
 Thy head delights to honor, and the god 140
 Who keeps the wall of Thebes and guards her towers,
 Bull-visaged Neptune: so be sure they give
 Unto thy hand this mortal huge and strong,
 That from the conflict thou mayst bear away
 High glory. But now haste, in warlike mail 145
 Dress now thy limbs, that, rapidly as thought,
 Mingling the shock of cars, we may be join'd
 In battle. He shall not with terror strike
 Th' intrepid son of Jove, nay, nor the son
 Of Iphiclus: but, as I deem, full soon 150
 He shall to flight betake him, when he sees
 The two sons of the brave Alcæus close
 Pressing upon them both, and coveting
 The war-shout, dearer far than is the feast.
 He said, and Hercules smiled stern his joy, 155
 Elate of thought; for he had spoken words
 Most welcome; then in winged accents thus:
 'Jove-foster'd hero! it is e'en at hand
 The battle's rough encounter: thou, as erst,
 In martial prudence firm, aright, aleft, 160
 With vantage of the fray, unerring guide
 Arion huge, the sable-maned, and me
 Aid in the doubtful contest, as thou mayst.'

Thus having said, he sheathed his legs in greaves
 Of mountain brass, resplendent-white, famed gift 165
 Of Vulcan: o'er his breast he fitted close
 The corselet variegated, beautiful,
 Of shining gold: this Jove-born Pallas gave,
 When first he rush'd to meet the mingling groans
 Of battle. Then the mighty man athwart 170
 His shoulder slang the sword, whose edge repels
 Th' approach of mortal harm: next, throwing it
 First round his breast, he cast behind his back

The hollow quiver ; many arrows lay
 Within, that smote with shuddering, and bestow'd 175
 The throe of mortal agony, whose gasp
 Stifes the ebbing voice : the points were barb'd
 With death and steep'd in tears ; the lengthen'd shafts
 Burnish'd, and feather'd from the tawny plume
 Of eagles. Now he grasp'd the solid spear, 180
 Sharpen'd with brass, and on his brows of strength
 Placed the forged helm, high-wrought in adamant,
 Which cased the temples round and fenced the head
 Of godlike Hercules. Then in his hands
 He took the *Shield*, whose disk was all throughout 185
 Diversified : might none with missile aim
 Pierce, nor th' impenetrable substance rive
 Shattering : a miracle to sight : the whole
 Orbicular surface with enamel shone
 In a soft lustre, the white ivory, 190
 And precious mingled silver, and was bright
 With glistening gold, and all inlaid with plates
 Of azure. A coil'd dragon's terror show'd
 Full in the central field, unspeakable,
 With eyes oblique retorted, that aslant 195
 Shot gleaming flame ; his hollow jaw was fill'd
 Dispersedly with jagged fangs of white,
 Grim, unapproachable : and next above
 The dragon's forehead fell, stern strife in air
 Hung hovering, and array'd the war of men : 200

191 The name of *electrum* was given by the ancients both to amber and to a metal of which a fifth part was silver and the rest gold ; Pliny, Nat. Hist. xxxiii. 4. Strabo, iii. 146. Pausanias, v. 12. It seems to agree with a metal found among the gold ores of South America, and named by Scheffer, the Swedish chemist, white gold, or platina, from *plata*, the Spanish for silver.

Virgil, *Æn.* viii. 624 :

And mingled metal, damask'd o'er with gold.—Perr.

Haggard ; whose aspect from all mortals reft
 All mind and soul ; whoe'er in brunt of arms
 Should match their strength and face the son of Jove.
 Below this earth their spirits to th' abyss
 Descend ; and through the flesh, that wastes away 205
 Beneath the parching sun, their whitening bones
 Start forth, and moulder in the sable dust.
 Pursuit was there, and fiercely rallying Flight,
 Tumult and Terror ; burning Carnage glow'd ;
 Wild Discord madden'd there, and frantic Rout 210
 Ranged to and fro. A deathful Destiny
 There grasp'd a living man, that bled afresh
 From new-made wound : another, yet unharm'd,
 Dragg'd furious, and a third, already dead,
 Trail'd by the feet amid the throng of war : 215
 And o'er her shoulders was a garment thrown
 Dabbled in human blood ; and in her look
 Was horror ; and a deep funereal cry
 Broke from her lips. There, indescribable,
 Twelve serpent heads rose dreadful, and with fear 220
 Froze all who drew on earth the breath of life ;
 Whoe'er should match their strength in brunt of arms
 And face the son of Jove ; and oft as he
 Moved to the battle, from their clashing fangs
 A sound was heard. Such miracles display'd 225
 The buckler's field, with living blazonry
 Réplendent ; and those fearful snakes were streak'd
 O'er their cerulean backs with streaks of jet,
 And their jaws blacken'd with a jetty dye.
 Wild from the forest herds of boars were there, 230
 And lions, mutual-glaring ; and in wrath
 Leap'd on each other ; and by troops they drave
 Their onset ; nor yet these, nor those recoil'd,

Nor quaked in fear. Of both, the backs uprose
 Bristling in anger; for a lion huge 235
 Lay stretch'd amidst them, and two boars beside
 Lifeless: the sable blood down-dropping oozed
 Into the ground. So these with bowed backs
 Lay dead beneath the terrible lions: they
 For this the more incensed, both savage boars 240
 And tawny lions, chafing sprang to war.
 There too the battle of the Lapithæ
 Was wrought; the spear-arm'd warriors; Cæneus
 king,
 Hoples, Phalerus, and Pirithous,
 And Dryas, and Exadius; Prolochus, 245
 Mopsus of Titaressa, Amphyx' son,
 A branch of Mars, and Theseus like a god,
 Son of Ægeus: silver were their limbs,
 Their armor golden; and to them opposed
 The Centaur band stood thronging; Asbolus, 250
 Prophet of birds, Petræus, huge of height,
 Arctus and Urius, and, of raven locks,
 Mimas; the two Peucidæ, Dryalus,
 And Perimedes; all of silver mould,
 And grasping golden pine-trees in their hands. 255
 At once they onset made; in very life
 They rush'd, and hand to hand tumultuous closed
 With pines and clashing spears. There fleet of hoof
 The steeds were standing of stern-visaged Mars
 In gold; and he himself, tearer of spoils, 260
 Life-waster, purpled all with dropping blood,
 Like one who slew the living and despoil'd,
 Loud-shouting to the warrior infantry
 There vaulted on his chariot. Him beside
 Stood Fear and Consternation: high their hearts 265
 Panted, all eager for the war of men.
 There too Minerva rose, leader of hosts,

Resembling Pallas when she would array
The marshall'd battle : in her grasp a spear,
And on her brows a golden helm : athwart 270
Her shoulders thrown her ægis. Went she forth
In this array to meet the dreadful shout
Of war. And there a tuneful choir appear'd
Of heaven's immortals : in the midst the son
Of Jove and of Latona sweetly rang 275
Upon his golden harp. Th' Olympian mount,
Dwelling of gods, thrill'd back the broken sound.
And there were seen th' assembly of the gods
Listening, encircled with their blaze of glory ;
And in sweet contest with Apollo there 280
The virgins of Pieria raised the strain
Preluding, and they seem'd as though they sang
With clear sonorous voice. And there appear'd
A sheltering haven from the untamed rage
Of ocean. It was wrought of tin refined, 285
And rounded by the chisel ; and it seem'd
Like to the dashing wave ; and in the midst
Full many dolphins chased the fry, and show'd
As though they swam the waters, to and fro
Darting tumultuous. Two of silver scale, 290
Panting above the wave, the fishes mute
Gorged, that beneath them shook their quivering fins
In brass. But on the crag a fisher sate
Observant : in his grasp he held a net,
Like one that, poising, rises to the throw. 295
There was the horseman, fair-hair'd Danaë's son,
Perseus : nor yet the buckler with his feet
Touch'd, nor yet distant hover'd : strange to think !
For nowhere on the surface of the shield
He rested : so the crippled artist god, 300
Renown'd, had framed him with his hands in gold.
Bound to his feet were sandals wing'd : a sword

Of brass with hilt of sable ebony
 Hung round him from the shoulders by a thong :
 Swift e'en as thought he flew : the visage grim 306
 Of monstrous Gorgon all his back o'erspread ;
 And wrought in silver, wondrous to behold,
 A veil was drawn around it, whence in gold
 Hung glittering fringes ; and the dreadful helm
 Of Pluto clasp'd the temples of the prince, 310
 Shedding a night of darkness. Thus, outstretch'd
 In air, he seem'd like one to trembling flight
 Betaken. Close behind, the Gorgons twain,
 Of nameless terror, unapproachable
 Came rushing : eagerly they stretch'd their arms 315
 To seize him : from the pallid adamant
 Audibly, as they rush'd, the clattering shield
 Clank'd with a sharp shrill sound. Two grisly snakes
 Hung from their girdles, and with forking tongues
 Lick'd their inflected jaws, and violent gnash'd 320
 Their fangs, fell-glaring : from around their heads
 Those Gorgons grim a flickering horror cast
 Through the wide air. Above them warrior men
 Waged battle, grasping weapons in their hands.
 Some from their city and their sires repell'd 325
 Destruction ; others hasten'd to destroy ;
 And many prostrate lay ; more in hot strife
 Smote with the hand ; and on the strong-built towers
 Stood women, shrieking shrill, and rent their cheeks
 As though they lived ; famed Vulcan's workman-
 ship. 330
 The elders, hoar with age, went thronging forth
 Without the gates, and to the blessed gods
 Their hands uplifted, for their fighting sons
 Fear-stricken : nathless they the combat held.

The Fates behind them, swarth of aspect, gnash'd 335
 With their white teeth ; grim, slaughter-breathing, stern,
 Insatiable, they struggling conflict held
 For those who fell. Each, eager-thirsting, sought
 To quaff the sable blood. Whom first they snatch'd
 Prostrate, or staggering with the fresh-made wound,
 On him they struck their talons huge : the soul 341
 Fled down th' abyss of hell, that strikes a chill
 To flesh and blood. They, glutted to the heart
 With human gore, behind them cast the corse,
 And back with hurrying rage they turn'd to seek 345
 The press of battle. And hard by them stood
 Clotho, and Lachesis, and Atropos,
 Somewhat in years inferior ; nor was she
 A mighty goddess, yet those other Fates
 Surpassing, and in birth the elder far : 350
 And all around one man in cruel strife
 Were join'd ; and on each other turn'd in wrath
 Their glowing eyes, and, mingling desperate hands
 And talons, mutual strove : and near to them
 Stood Misery ; wan, ghastly, worn with wo ; 355
 Arid and swoln of knees ; with hunger's pains
 Faint falling ; from her lean hands long the nails
 Outgrew : an ichor from her nostrils flow'd :
 Blood from her cheeks distill'd to earth : with teeth
 All wide disclosed in grinning agony 360

354, 355 The French and Italian poets, whom Chaucer imitates, abound in allegorical personages ; and it is remarkable that the early poets of Greece and Rome were fond of these creations : we have in Hesiod 'Darkness,' and many others ; if the shield of Hercules be of his hand ; Warton, History of English Poetry, i. 468.

Darkness is used for Grief, as Light for Joy.—*Le Fevre. Dacier. Robinson.*

Longinus (de Sublim. s. 9) reprehends a circumstance in this description, which, both in its beauties and its defects, recalls the manner of Spenser.

She stood ; a cloud of dust her shoulders spread,
 And her eyes ran with tears. But next arose
 A well-tower'd city, by seven golden gates
 Inclosed, that fitted to their lintels hung :
 There men in dances and in festive joys 365
 Held revelry : some on the smooth-wheel'd car
 A virgin bride conducted : then burst forth
 Aloud the marriage song, and far and wide
 Long splendors flash'd from many a quiv'ring torch,
 Borne in the hands of slaves. Gay blooming girls 370
 Preceded, and the dancers follow'd blithe :
 These with shrill pipe indenting the soft lip,
 Breathed melody, while broken echoes thrill'd
 Around them : to the lyre with flying touch
 Those led the love-enkindling dance. A group 375
 Of youths were elsewhere imaged, to the flute
 Disporting : some in dances and in songs,
 In laughter others. To the minstrel's flute
 So pass'd they on, and the whole city seem'd
 As fill'd with pomps, with dances, and with feasts. 380
 Others again, without the city walls,
 Vaulted on steeds, and swept in haste the plain :
 And husbandmen were seen afield, and broke
 With coulter the rich glebe, and gather'd up
 Their tunics neatly girded. Next arose 385
 A field thick set with depth of corn ; where some
 With their sharp sickles reap'd the bending stalks
 Burden'd with ears, as though they were in truth
 The grain of Ceres. Others into bands
 Bound them, and threw upon the threshing-floor 390

363 Homer, *Il.* xviii. 490.

382 The Greeks had no stirrups. Xenophon inculcates that the pupils should first be taught to spring on their horses ; *Hipparch.* i. 5.

383 Homer, *Il.* xviii. 541—550.

The sheaves. And some from vines the clustered grapes
 Were gathering, holding vine-hooks in their hands ;
 Some into baskets from the vintagers
 Received, and bare away the clusters black
 Or pearly-white, from the deep vine ranks lopp'd, 395
 Whose heavy leaves on silver tendrils hung :
 So bare they them in frails ; and nigh them rose
 The rank of vines in gold (deft Vulcan's work)
 Leaf-shaking on its silver props, and all
 Burden'd with grapes that blacken'd in the sun : 400
 Each went disporting to the flagelet :
 Some also trod the wine-press, and some quaff'd
 The foaming must. But in another part
 Were men who wrestled, or in gymnastic fight
 Wielded the cestus. Elsewhere men of chase 405
 Were taking the fleet hares : two keen-tooth'd dogs
 Bounded beside : these ardent in pursuit,
 Those with like ardor doubling in their flight.
 Nigh them were cavaliers, who also strove
 In conflict and turmoil to win the prize. 410
 High o'er the well-compacted chariots hung
 The charioteers ; the rapid horses loosed
 At their full stretch and shook the floating reins.
 Rebounding from the ground with many a shock
 Flew clattering the firm cars, and creak'd aloud 415
 The naves of the round wheels. They therefore toil'd
 Endless ; nor conquest yet at any time
 Achieved they, but a doubtful strife maintain'd.
 In the mid-course the prize, a tripod vast,
 Was placed in open sight, and it was carved 420
 In gold, deft Vulcan's goodly workmanship.
 Rounding the uttermost verge the ocean flow'd
 As in full swell of waters, and kept in

391, 392 Homer, Il. xviii. 561.

422 Ibid. xviii. 606.

With wavy bound the whole emblazon'd shield.
 Swans of high-hovering wing there clamor'd shrill,
 And many skimm'd the breasted surge, and nigh 426
 Fishes were tossing in tumultuous leaps.
 Sight marvellous e'en to thunderer Jove, whose
 will

Bade Vulcan frame the buckler vast and strong.

This fitting to his grasp, the strong-nerved son 430
 Of Jupiter now shook with ease; and, swift
 As from his father's ægis-wielding arm
 The bolted lightning darts, he vaulted sheer
 Above the harness'd chariot at a bound
 Into the seat: the hardy charioteer 435
 Stood o'er the steeds from high, and guided strong
 The crooked car. Now near to them approach'd
 Pallas, the blue-eyed goddess, and address'd
 These winged words in animating voice:
 ' Race of the far-famed Lyngeus! both all-hail! 440
 Now verily the ruler of the bless'd,
 E'en Jove, doth give you strength to spoil of life
 Cygnus your foe, and strip his gorgeous arms.
 But I will breathe a word within thine ear
 Of counsel, O most mighty midst the strong! 445
 Now soon as e'er from Cygnus thou hast reft
 The sweets of life, there leave him, on that spot,
 Him and his armor: but th' approach of Mars,
 Slayer of mortals, watch with wary eye;
 And where thy glance discerns a part exposed, 450
 Defenceless of the well-wrought buckler, strike!
 With thy sharp point there wound him and recede:
 For know thou art not fated to despoil
 The steeds and glorious armor of a god.'

440 Lyngeus was the ancestor of Alcæus, the father of Amphitryon; of whom Hercules was the reputed son, and Iolaus the grandson.—*Tzetzes*.

Thus having said, the best of goddesses, 455
 Aye holding in her everlasting hands
 Conquest and glory, rose into the car
 Impetuous: to the war-steeds shouted fierce
 The noble Iolaus: from the shout
 They, starting, snatch'd the flying car, and hid 460
 With dusty cloud the plain: for she herself,
 The goddess azure-eyed, sent into them
 Wild courage, clashing on her brandish'd shield.
 Earth groan'd around. That moment with like pace
 E'en as a flame or tempest came they on, 465
 Cygnus, the tamer of the steed, and Mars,
 Unsated with the roar of war. And now
 The coursers midway met, and face to face
 Neigh'd shrill: the broken echoes rang around.
 Then him the first strong Hercules bespoke: 470
 'Wherefore, my sweet friend Cygnus, stoppest thou
 Our rapid steeds? for we are men, in toil
 Experienced and in hardship: outward turn
 Thy burnish'd car: pass outward from the track
 And yield the way; for I would drive beyond 475
 To Trachys, to king Ceyx; he who sways
 Trachys in mightiness and majesty,
 As needs not thee be told, who hast to wife
 His black-eyed daughter Themisthonoë:
 Sweet friend! be sure not Mars himself from thee 480
 Shall death avert, if truly hand to hand
 He wage the battle: and e'en this I say,
 That elsewhere, heretofore, himself has proved
 My mighty spear; when, on the sandy beach
 Of Pylos, ardor inexpressible 485
 Of combat seized him, and to me opposed
 He stood: but thrice, when stricken by my lance,

Earth propp'd his fall, and thrice his targe was
cleft:

The fourth time, urging on my utmost force,
His ample shield I shattering rived, his thigh 490
Transpierced, and headlong in the dust he fell
Beneath my rushing spear: so there the weight
Of shame upon him fell midst those of Heaven,
His gory trophies leaving to these hands.'

So said he; but in nowise to obey 495
Enter'd the thought of Cygnus the spear-skill'd;
Nor rein'd he back the chariot-whirling steeds.
Then truly from their well constructed cars,
Instant as thought, they leap'd to earth; the son
Of kingly Mars, the son of mighty Jove. 500

Aside, though not remote, the charioteers
The coursers drove with beauteous manes: but then
Beneath the trampling sound of rushing feet
The broad earth sounded hollow; and as rocks
From some high mountain top precipitate 505

Leap with a bound, and o'er each other whirl'd
Shock in the dizzying fall; and many an oak
Of lofty branch, pine-tree and poplar deep
Of root are crash'd beneath them, as their course
Rapidly rolls, till now they touch the plain; 510

So met these foes encountering, and so burst
Their mighty clamor. Echoing loud throughout
The city of the myrmidons gave back
Their lifted voices, and Iolchos famed,
And Arne, and Anthea's grass-girt walls, 515

And Helice. Thus with amazing shout
They join'd in battle: counsel-framing Jove
Then greatly thunder'd; from the clouds of heaven

He cast forth dews of blood, and signal thus
Of onset gave to his high-daring son. 520

As in the mountain thickets the wild boar,
Grim to behold, and arm'd with jutting fangs,
Now with his hunters meditates in wrath
The conflict, whetting his white tusks aslant;
Foam drops around his churning jaws; his eyes 525
Show like to glimmering fires, and o'er his neck
And roughen'd back he raises up erect
The starting bristles, from the chariot whirl'd
By steeds of war, such leap'd the son of Jove.

'Twas in that season when, on some green bough
High perch'd, the dusky-wing'd cicada first 531
Shrill chants to man a summer note; his drink,
His balmy food, the vegetative dew,
The livelong day from early dawn he pours
His voice, what time the sun's exhaustive heat 535
Fierce dries the frame: 'twas in that season when
The bristly ears of millet spring with grain
Which they in summer sow; when the crude grape
Faint reddens on the vine, which Bacchus gave,
The joy or anguish of the race of men; 540
E'en in that season join'd the war, and vast
The battle's tumult rose into the heaven.

As two grim lions for a roebuck slain
Wroth in contention rush, and them betwixt
The sound of roaring and of clashing teeth 545
Ariseth; or as vultures, curved of beak,
Crooked of talon, on a steepy rock
Contest loud screaming, if, perchance, below
Some mountain-pastured goat or forest stag

519 Homer, *Il.* xvi. 459.543 *Ibid.* xvi. 757.521 *Ibid.* xiii. 471.545 *Ibid.* xvi. 428.

Sleek'press the plain, whom far the hunter youth 550
Pierced with fleet arrow from the bow-string shrill
Dismiss'd, and elsewhere wander'd, of the spot
Unknowing; they with keenest heed the prize
Mark, and in swooping rage each other tear
With bitterest conflict, so vociferous rush'd 555
The warriors on each other. Cygnus, then,
Aiming to slay the son of Jupiter,
Unmatch'd in strength, against the buckler struck
His brazen lance, but through the metal plate
Broke not; the godhead's gift preserved from harm.
On th' other side, he of Amphitryon named, 561
Strong Hercules, between the helm and shield
Drove his long spear, and underneath the chin
Through the bare neck smote violent and swift.
The murderous ashen beam at once the nerves 566
Twain of the neck cut sheer, for all the man
Dropp'd, and his force went from him: down he
fell
Headlong; as falls a thunder-blasted oak
Or sky-capt rock, riven by the lightning shaft
Of Jove, in smouldering smoke is hurl'd from high,
So fell he; and his brass-emblazon'd mail 571
Clatter'd around him. Jove's firm-hearted son
Then left the corse, abandon'd where it lay;
But wary watch'd the mortal-slayer god
Approach, and view'd him o'er with terrible eyes 575
Stern-lowering. As a lion, who has fall'n
Perchance on some stray beast, with griping claws
Intent, strips down the lacerated hide;
Drains instantaneous the sweet life, and gluts
E'en to the fill his gloomy heart with blood; 580

Green-eyed he glares in fierceness ; with his tail
 Lashes his shoulders and his swelling sides,
 And with his feet tears up the ground ; not one
 Might dare to look upon him, nor advance
 Nigh with desire of conflict ;—such in truth 585
 The war-insatiate Hercules with Mars
 Stood front to front, and gather'd in his soul
 Prompt courage. But the other near approach'd,
 Anguish'd at heart, and both encountering rush'd
 With cries of battle. As when, from high ridge 590
 Of some hill-top abrupt, tumbles a crag
 Precipitous, and sheer, a giddy space,
 Bounds in a whirl, and rolls impetuous down ;
 Shrill rings the vehement crash, till some steep clift
 Obstructs ; to this the mass is borne along ; 595
 This wedges it immovable ; e'en so,
 Destroyer Mars, bowing the chariot, rush'd,
 Yelling vociferous with a shout : e'en so,
 As utterance prompt, met Hercules the shock,
 And firm sustain'd. But Jove-born Pallas came 600
 With darkening shield uplifted, and to Mars
 Stood interposed ; and, scowling with her eyes
 Tremendous, thus address'd her winged words :
 ' Mars, hold thy furious valor ; stay those hands
 In prowess irresistible ; for know 605
 It is not lawful for thee to divest
 Slain Hercules of these his gorgeous arms,
 Bold-hearted son of Jove : but come ; rest thou
 From combat, nor oppose thyself to me.'
 She said ; nor yet persuaded aught the soul 610
 Of Mars, the mighty of heart. With a great shout,
 He, brandishing his weapon like a flame,
 Sprang sudden upon Hercules, in haste
 To slay ; and, for his slaughter'd son incensed,

With violent effort hurl'd his brazen spear 615
'Gainst the capacious targe. The blue-eyed maid
Stoop'd from the chariot, and the javelin's force
Turn'd wide. Sore torment seized the breast of
Mars;

He bared his keen-edged falchion, and at once
Rush'd on the dauntless Hercules; but he, 620
The war-insatiate, as the god approach'd,
Beneath the well-wrought shield the thigh exposed
Wounded with all his strength, and thrusting rived
The shield's large disk, and cleft it with his lance,
And in the middle way threw him to earth 625
Prostrate. But Fear and Consternation swift
Urged nigh his well-wheel'd chariot: from the face
Of broad-track'd earth they raised him on the car
Variously wrought; then instantly the steeds
Smote with the scourge, and reach'd Olympus high.

But now Alcmena's son, and his compeer, 631
The glorious Iolaus, having stripp'd
From Cygnus' shoulders the fair armor's spoil,
Retraced their steps: then with all speed they reach'd
The city Trachys with their fleet-hoof'd steeds: 635
While pass'd the goddess of the azure eyes
To great Olympus, and her father's house.
But Ceyx and a people numberless
Gave Cygnus burial: they who dwelt hard by
The city of th' illustrious king, and those 640
Of Anthe, of Iolchos wide-renown'd,
Of Arne, of the myrmidonian towers,
And Helice: so gather'd there around
A numerous people, honoring Ceyx thus,
As one beloved of the blessed gods. 645

But the raised mount and pillar of the dead
Anaurus, swelling with tempestuous rain,
Swept from the sight away: Apollo this
Commanded, for that Cygnus ambush'd spoil'd
In violence the Delphic hecatombs.

650

END OF HESIOD.

BION AND MOSCHUS.

TRANSLATED BY

F. FAWKES, ESQ.

' This is the best translation of these poets.'—BIBLIOGRAPHICAL MISCELLANY.

BIOGRAPHICAL SKETCH
OF
BION AND MOSCHUS.

THE lives of Bion and Moschus are involved in much obscurity. That Bion was a native of Smyrna we learn from the testimony of Suidas; and thus much we may certainly conclude from the address of Moschus to the river Meles, the stream of which flows near the walls of that city. Although we are ignorant in what part of the world this poet chiefly resided, it appears evident that he spent a considerable part of his life in Sicily, where he attracted a multitude of admirers and patrons by the sweetness of his compositions. Nothing farther is known respecting him, than that he was a person of great celebrity, and that he had acquired a large property. It appears also, from the Elegy of Moschus, that Bion died by poison, administered to him by the orders of some powerful enemy. That

Moschus was his contemporary, may be fairly inferred from this poem ; since it is unlikely that he would have represented himself as shedding tears for him, if he had not known him personally. From the same source we learn that Bion was coeval with Theocritus ; and we are certain that this poet flourished under the reign of Ptolemy Philadelphus ; that is, about 285 years before the Christian era.

It would not, perhaps, be fair to form a judgment of the genius and poems of Bion from the few fragments of him which are now extant. Moschus, in his Elegy, represents him as a very great pastoral poet. His Idyllia are written with elegance and simplicity, purity and ease ; while they abound with correct imagery, such as a view of the country seems calculated to inspire.

Moschus was by birth a Syracusan : Suidas will have him to have been a professor of grammar in that capital. He was certainly resident among the Italians at the period of his writing an elegy on the death of Bion ; and he is thought by some to have been chosen as his successor in the school of poetry. Whether this conjecture be well founded or not, it is admitted by all, that he was possessed of great elegance of style, together with

more delicacy, and ingenuity in his conceptions, than is usually found among bucolic poets.

M. Longepierre, the learned French translator of these poets, thus estimates their respective merits :—‘ The beauty of these Idylliums can never be sufficiently admired. If I dare not affirm that these two poets are superior to Theocritus himself; yet I may safely aver, that, in general, they are more correspondent to the taste of the present age, which can never be brought to relish that extreme simplicity which abounds in Theocritus. Bion and Moschus are not less natural than he is; but though their simplicity is pure nature, it is less rustic, and more elegant; and their poems, having a more pleasing and agreeable air, one may with justice affirm, that Bion has more grace, sweetness, and delicacy, and less rusticity (if I may be allowed the expression) than Theocritus; and that Moschus keeps the middle track between them both. However, if their works are not admitted, among some, for such true pastorals, they will certainly pass, among the best judges, for better poems.’



IDYLLIUMS OF BION.

IDYLLIUM I.—ON THE DEATH OF ADONIS.¹

THE death of fair Adonis I deplore ;
The lovely youth Adonis is no more :
The cruel Fates have cut his vital thread,
And all the Loves lament Adonis dead.
Ah, Venus ! never more in purple rest,
For mournful sable change thy flow'ry vest ;
Thy beauteous bosom beat, thy loss deplore
Aloud with sighs, Adonis is no more !
For the loved youth these copious tears I shed,
And all the Cupids mourn Adonis dead.
Methinks I see him on the mountain lie,
The boar's keen tusk has pierced his tender thigh ;
Weltering he lies, expiring on the ground,
And near him Venus all in sorrow drown'd ;
I see the crimson flood fast trickling flow
Down his white skin that vies with winter snow ;
I see the lustre of his eyes decay,
And on his lips the roses fade away :

¹ All the beauties and graces that can possibly embellish a poem of this nature are united in this delicate idyllium; and therefore the most polite scholars, and the best critics of every age, have deservedly esteemed it one of the finest and most perfect remains of antiquity.

Yet who can Venus from those lips divide,
Though their sweet kisses with Adonis died ? 20
To Venus sweet, e'en now his breath is fled,
Yet all her kisses cannot warm the dead.
The fate of fair Adonis I deplore ;
The Loves lament, Adonis is no more !
A deep wide wound is in his thigh impress'd, 25
But Venus bears a deeper in her breast.
His beagles round a mournful howling keep ;
And all the Dryads of the mountains weep :
But, Venus, quite abandon'd to despair,
Her locks dishevell'd, and her feet all bare, 30
Flies through the thorny brake, the briery wood,
And stains the thickets with her sacred blood :
With piercing cries Adonis she bewails,
Her darling youth, along the winding vales ;
While the blood starting from his wounded thigh, 35
Streams on his breast, and leaves a crimson dye.
Ah me ! what tears fair Cytherea shed,
And how the loves deplored Adonis dead !
The queen of love, no longer now a bride,
Has lost her beauty since Adonis died ; 40
Though bright the radiance of her charms before,
Her lover and her beauty are no more !
The mountains mourn, the waving woods bewail,
And rivers roll lamenting through the vale :
The silver springs descend in streams of wo, 45
Down the high hills, and murmur as they flow :
And every flower in drooping grief appears
Depress'd and languishingly drown'd in tears :
While Venus o'er the hills and valleys flies,
And, ' Ah ! Adonis is no more,' she cries. 50
Along the hills, and vales, and vocal shore,
Echo repeats, ' Adonis is no more.'

Who could unmoved these piteous wailings hear,
 Or view the lovelorn queen without a tear?
 Soon as she saw him wounded on the plain, 55
 His thigh discolor'd with the crimson stain,
 Sighing she said, and clasp'd him as he lay,
 ' O stay, dear hapless youth! for Venus stay!
 Our breasts once more let close embraces join,
 And let me press my glowing lips to thine. 60
 Raise, loved Adonis, raise thy drooping head,
 And kiss me ere thy parting breath be fled,
 The last fond token of affection give,
 O! kiss thy Venua, while the kisses live;
 Till in my breast I draw thy lingering breath, 65
 And with my lips imbibe thy love in death.
 This farewell kiss, which sorrowing thus I take,
 I'll keep for ever for Adonis' sake.
 Thee to the shades the Fates untimely bring;
 Before the dread, inexorable king; 70
 Yet still I live unhappy and forlorn.
 How hard my lot to be a goddess born!
 Take, cruel Proserpine, my lovely boy,
 Since all that's form'd for beauty, or for joy,
 Descends to thee, while I indulge my grief, 75
 By fruitless tears soliciting relief.
 Thou diest, Adonis, and thy fate I weep,
 Thy love now leaves me, like a dream in sleep;
 Leaves me bereaved, no more a blooming bride,
 With unavailing Cupids at my side. 80
 With thee my zone, which coldest hearts could warm,
 Lost every grace, and all its power to charm.
 Why didst thou urge the chase, and rashly dare
 To encounter beasts, thyself so wondrous fair?
 Thus Venus mourn'd, and tears incessant shed, 85
 And all she loves bewail'd Adonis dead;

Sighing they cried, ' Ah ! wretched queen, deplore
 Thy joys all fled, Adonis is no more.'
 As many drops of blood, as from the wound
 Of fair Adonis trickled on the ground, 90
 So many tears she shed in copious showers :
 Both tears and drops of blood were turn'd to flowers.
 From these in crimson beauty sprung the rose,
 Cerulean-bright anemonies from those.
 The death of fair Adonis I deplore, 95
 The lovely youth Adonis is no more.
 No longer in lone woods lament the dead,
 O queen of love ! behold the stately bed
 On which Adonis, now deprived of breath,
 Seems sunk in slumbers, beauteous e'en in death. 100
 Dress him, fair goddess, in the softest vest,
 In which he oft with thee dissolved to rest ;
 On golden pillow be his head reclined,
 And let past joys be imaged in thy mind.
 Though Death the beauty of his bloom devours, 105
 Crown him with chaplets of the fairest flowers ;
 Alas ! the flowers have lost their gaudy pride,
 With him they flourish'd, and with him they died.
 With odorous myrtle deck his drooping head,
 And o'er his limbs the sweetest essence shed : 110
 Ah ! rather perish every rich perfume,
 The sweet Adonis perish'd in his bloom.
 Clad in a purple robe Adonis lies ;
 Surrounding Cupids heave their breasts with sighs,
 Their locks they shear, excess of grief to show, 115
 They spurn the quiver, and they break the bow.
 Some loose his sandals with officious care,
 Some in capacious golden vessels bear
 The cleansing water from the crystal springs ;
 This bathes his wound, that fans him with his wings.

For Venus' sake the pitying Cupids shed 121
 A shower of tears, and mourn Adonis dead.
 Already has the nuptial god, dismay'd,
 Quench'd his bright torch, for all his garlands fade.
 No more are joyful hymeneals sung, 125
 But notes of sorrow dwell on ev'ry tongue ;
 While all around the general grief partake
 For loved Adonis, and for Hymen's sake.
 With loud laments the Graces all deplore,
 And cry, ' The fair Adonis is no more.' 130
 The Muses, wailing the wild woods among,
 Strive to recall him with harmonious song :
 Alas ! no sounds of harmony he hears,
 For cruel Proserpine has closed his ears.
 Cease, Venus, cease, thy soft complaints forbear, 135
 Reserve thy sorrows for the mournful year.

IDYLLIUM II.—CUPID AND THE FLOWER.

A YOUTH, once fowling in a shady grove,
 On a tall box-tree spied the god of love,
 Perch'd like a beauteous bird ; with sudden joy
 At sight so noble leap'd the simple boy.
 With eager expedition he prepares 5
 His choicest twigs, his bird-lime, and his snares,
 And in a neighboring covert smiled to see
 How here and there he skip'd, and hopp'd from tree
 to tree.
 When long in vain he waited to betray
 The god, enraged he flung his twigs away, 10
 And to a ploughman near, an ancient man,
 Of whom he learn'd his art, the youngster ran,
 Told the strange story, while he held his plough,
 And show'd the bird then perch'd upon a bough.

The grave old ploughman archly shook his head, 15
Smiled at the simple boy, and thus he said :

‘ Cease, cease, my son, this dangerous sport give
’o’er,

Fly far away, and chase that bird no more :

Bless’d should you fail to catch him !—Hence, away !

That bird, believe me, is a bird of prey : 20

Though now he seems to shun you all he can,

Yet soon as time shall lead you up to man,

He ’ll spread his fluttering pinions o’er your breast,

Perch on your brow, and in your bosom nest.’

IDYLLIUM III.—THE TEACHER TAUGHT.

As late I slumbering lay, before my sight

Bright Venus rose in visions of the night :

She led young Cupid ; as in thought profound

His modest eyes were fix’d upon the ground ;

And thus she spoke : ‘ To thee, dear swain, I bring 5

My little son ; instruct the boy to sing.’

No more she said ; but vanish’d into air,

And left the wily pupil to my care :

I (sure I was an idiot for my pains)

Began to teach him old bucolic strains ; 10

How Pan the pipe, how Pallas form’d the flute,

Phœbus the lyre, and Mercury the lute :

Love, to my lessons quite regardless grown,

Sung lighter lays, and sonnets of his own,

The amours of men below, and gods above, 15

And all the triumphs of the queen of love.

I, sure the simplest of all shepherd swains,

Full soon forgot my old bucolic strains ;

The lighter lays of Love my fancy caught,

And I remember’d all that Cupid taught. 20

IDYLLIUM IV.—THE POWER OF LOVE.

THE sacred Nine delight in cruel Love,
Tread in his steps, and all his ways approve :
Should some rude swain, whom Love could ne'er re-
fuse.

Woo the fair Muses, they his suit decline ;
But if the love-sick shepherd sweetly sing, 5
The tuneful choir, attending in a ring,
Catch the soft sounds, and tune the vocal shell ;
This truth by frequent precedent I tell :
For when I praise some hero on my lyre,
Or, nobly daring, to a god aspire, 10
In strains more languid flows the nerveless song,
Or dies in faltering accents on my tongue :
But when with love or Lycidas I glow,
Smooth are my lays, the numbers sweetly flow.

IDYLLIUM V.—LIFE TO BE ENJOYED.

If merit only stamps my former lays,
And those alone shall give me deathless praise :
But if e'en those have lost their bright applause,
Why should I labor thus without a cause ?
For if great Jove or Fate would stretch our span, 5
And give of life a double share to man,
One part to pleasures and to joy ordain,
And vex the other with hard toil and pain ;
With sweet complacency we might then employ
Our hours, for labor still enhances joy. 10
But since of life we have but one small share,
A pittance scant which daily toils impair,
Why should we waste it in pursuit of care ?

Why do we labor to augment our store,
 The more we gain, still coveting the more? 15
 Alas ! alas ! we quite forget that man
 Is a mere mortal, and his life a span.

IDYLLIUM VI.—CLEODAMUS AND MYRSON.

Cleodamus. SAY, in their courses circling as they tend,
 What season is most grateful to my friend ?
 Summer, whose suns mature the teeming ground,
 Or golden autumn, with full harvests crown'd ?
 Or winter hoar, when soft reclined at ease, 5
 The fire fair blazing, and sweet leisure please ?
 Or genial spring, in blooming beauty gay ?
 Speak, Myrson, while around the lambkins play.
Myrson. It ill becomes frail mortals to define
 What's best and fittest of the works divine ; 10
 The works of nature all are grateful found,
 And all the seasons in their various round.
 But since my friend demands my private voice,
 Then learn the season that is Myrson's choice.
 Me the hot summer's sultry heats displease ; 15
 Fell autumn teems with pestilent disease ;
 Tempestuous winter's chilling frosts I fear ;
 But wish for purple spring through all the year.
 Then neither cold nor heat molests the morn ;
 But rosy Plenty fills her copious horn : 20
 Then bursting buds their odorous blooms display,
 And spring makes equal night, and equal day.

IDYLLIUM VII.

EPITHALAMIUM OF ACHILLES AND DEIDAMIA.

MYRSON AND LYCIDAS.

Myrson. SAY, wilt thou, Lycidas, sweet shepherd swain,
 Begin some soothing, soft Sicilian strain,
 Such as the Cyclops, on a rock reclined,
 Sung to the sea-nymph, to compose his mind,
 And sent it in the whispers of the wind ? 5

Lycidas. What can I sing that Myrson will commend ?
 With pleasure I would gratify my friend.

Myrson. Repeat the song which most my taste ap-
 proves,

Achilles' stolen embrace, and hidden loves ;
 How the bold hero laid his arms aside, 10
 A woman's robe the manly sex belied,
 And Deidamia soon became his bride.

Lycidas. When with fair Helen Paris cross'd the deep,
 Brought her to Troy, and made CEnone weep,
 The injured states of Greece were all alarm'd, 15
 Spartans, Mycenians, and Laconians arm'd ;
 The treachery stung their souls, and bloody vengeance
 warm'd :

In close disguise his life Achilles led
 Among the daughters of king Lycomed :
 Instead of arms the hero learn'd to cull 20
 The snowy fleece, and weave the twisted wool.
 Like theirs, his cheeks a rosy bloom display'd,
 Like them he seem'd a fair and lovely maid ;
 As soft his air, as delicate his tread,
 Like them he cover'd with a veil his head : 25
 But in his veins the tides of courage flow'd,
 And love's soft passion in his bosom glow'd ;

By Deidamia's side from morn to night
 He sat, and with ineffable delight
 Oft kiss'd her snow-white hand, or gently press'd 30
 The blooming virgin to his glowing breast.
 His soul was all enraptured with her charms,
 Ardent he long'd to clasp her in his arms;
 Oft in her ear these words ennumer'd said,
 ' By pairs your sisters press the downy bed; 35
 But we, two maids of equal age and bloom,
 Still sleep divided in a separate room.
 Why should the night, more cruel than the day,
 Steal the sweet virgin, whom I love, away ?

IDYLLIUM VIII.—LOVE RESISTLESS.

SWEET Venus, daughter of the main,
 Why are you pleased with mortals' pain ?
 What mighty trespass have they done,
 That thus you scourge them with your son ?
 A guileful boy, a cruel foe, 5
 Whose chief delight is human wo.
 You gave him wings, alas ! and darts,
 To range the world, and shoot at hearts :
 For man no safety thus is found——
 His flight o'ertakes, his arrows wound. 10

IDYLLIUM IX.—FRIENDSHIP.

THRICE happy they, whose friendly hearts can burn
 With purest flame, and meet a kind return !
 With dear Pirithous, as poets tell,
 Theseus was happy in the shades of hell :
 Orestes' soul no fears, no woes depress'd ; 5
 'Midst Scythians he with Pylades was bless'd.

Bless'd was Achilles while his friend survived,
Bless'd was Patroclus every hour he lived ;
Bless'd when in battle he resign'd his breath,
For his unconquer'd friend revenged his death. 10

FRAGMENTS.

FRAGMENT I.—ON HYACINTHUS.

DESPONDING sorrow seized Apollo's heart ;
All cures he tried, and practised every art ;
With nectar and ambrosia dress'd the wound :
Useless, alas ! all remedies are found,
When Fate with cruel shears encompasses around. 5

FRAGMENT II.

THUS to the smith it is not fair,
My friend, for ever to repair,
And still another's aid to ask :
Make your own pipe ; 'tis no such arduous task.

FRAGMENT III.

INVITE the Muses, Love, and in your train,
Ye sacred Muses, bring me love again !
And ever grant, my wishes to complete,
The gift of song—no remedy so sweet !

FRAGMENT IV.

INCESSANT drops, as proverbs say,
Will wear the hardest stones away.

FRAGMENT V.

ON a steep cliff, beside the sandy beach,
Sudden I stop, and, whispering soft, beseech
Relentless Galatea ; even in age
Love still shall bloom, and still my hopes engage.

FRAGMENT VI.

LET me not pass without reward !
For Phœbus on each tuneful bard
Some gift bestows : the noblest lays
Are owing to the thirst of praise.

FRAGMENT VII.

IN beauty boasts fair womankind ;
Man, in a firm, undaunted mind.

IDYLLIUMS OF MOSCHUS.

IDYLLIUM I.

IN search of her son, to the listening crowd,
T'other day lovely Venus thus cried him aloud ;
' Whoever may chance a stray Cupid to meet,
My vagabond boy, as he strolls in the street,
And will bring me the news, his reward shall be this,
He may freely demand of fair Venus a kiss. 6
His marks are so plain, and so many, you'll own
That among twenty others he's easily known.
His skin is not white, but the color of flame ;
His eyes are most cruel, his heart is the same : 10
His delicate lips with persuasion are hung ;
But, ah ! how they differ, his mind and his tongue !
His voice sweet as honey ; but nought can control,
Whene'er he's provoked, his implacable soul.
He never speaks truth, full of fraud is the boy ; 15
And wo is his pastime, and sorrow his joy.
His head is embellish'd with bright curling hair ;
He has confident looks, and an insolent air.
Though his hands are but little, yet darts they can fling
To the regions below, and their terrible king. 20
His body quite naked to view is reveal'd,
But he covers his mind, and his thoughts are conceal'd.
Like a bird light of feather, the branches among,
He skips here and there, to the old, to the young,

From the men to the maids on a sudden he strays, 25
 And hid in their hearts on their vitals he preys.
 The bow which he carries is little and light,
 On the nerve is an arrow wing'd ready for flight,
 A little short arrow, yet swiftly it flies
 Through regions of ether, and pierces the skies. 30
 A quiver of gold on his shoulders is bound,
 Stored with darts, that alike friends and enemies
 wound:

E'en I, his own mother, in vain strive to shun
 His arrows—so fell and so cruel my son.
 His torch is but small, yet so ardent its ray, 35
 It scorches the sun, and extinguishes day.
 O you, who perchance may the fugitive find,
 Secure first his hands, and with manacles bind;
 Show the rogue no compassion, though oft he appears
 To weep—his are all hypocritical tears. 40
 With caution conduct him, nor let him beguile
 Your vigilant care with a treacherous smile.
 Perhaps, with a laugh, kisses sweet he will proffer;
 His kisses are poison, ah! shun the vile offer.
 Perhaps he'll say, sobbing, 'No mischief I know; 45
 Here, take all my arrows, my darts and my bow!'
 Ah! beware, touch them not—deceitful his aim;
 His darts and his arrows are all tipp'd with flame.'

IDYLLIUM II.—EUROPA.

THE queen of love, on amorous wiles intent,
 A pleasing dream to fair Europa sent,
 What time still night had roll'd the hours away,
 And the fresh dawn began to promise day,
 When balmy slumbers, and composing rest, 5
 Close every eye, and soothe the pensive breast,

When dreams and visions fill the busy brain,
 Prophetic dreams, that never rise in vain :
 'Twas then Europa, as she sleeping lay,
 Chaste as Diana, sister of the Day, 10
 Saw in her cause the adverse shore engaged
 In war with Asia ; terribly they raged :
 Each seem'd a woman ; that in foreign guise,
 A native this, and claim'd the lovely prize
 With louder zeal : ' The beauteous nymph,' she said,
 ' Her daughter was, and in her bosom bred.' 16
 But she, who as a stranger was array'd,
 Forced to her arms the unresisting maid ;
 Call'd her her right, by all the powers above,
 Giv'n her by Fate, and ægis-bearing Jove. 20

The fair Europa, struck with sudden dread,
 All pale and trembling started from her bed ;
 Silent she sat, and thought the vision true,
 Still seem'd their forms to strive before her view :
 ' At length she utter'd thus the voice of fear :— 25
 ' Ye gods, what spectres to my sight appear !
 What dreams are these, in Fancy's livery dress'd,
 That haunt my sleep, and break my golden rest ?
 And who that form, that seem'd so wondrous kind ?
 The dear idea still delights my mind. 30
 She, like a mother, press'd me in her arms :
 But, O ye gods ! that send such strange alarms,
 Preserve these visionary scenes from harms.'

She said, and lightly from her couch she sprung,
 Then sought her comrades, beautiful and young, 35
 Her social mates ; with them she loved to lave
 Her limbs unblemish'd in the crystal wave ;
 With them on lawns the sprightly dance to lead,
 Or pluck sweet lilies in the flowery mead.
 The nymphs assembled soon, a beauteous band ! 40
 With each a curious basket in her hand ;

Then reach'd those fields where oft they play'd before,
The fragrant fields along the sea-beat shore,
To gather flowers, and hear the billows roar.

Europa's basket, radiant to behold, 45

The work of Vulcan, was composed of gold ;

He gave it Libya, mighty Neptune's bride,

She Telephassa, next in blood allied ;

From her bequeathed to fair Europa came

This splendid basket of celestial frame. 50

Fair in the work the milk-white Io stood

In roughen'd gold, and lowing paw'd the flood,

(For Vulcan there had pour'd the azured main,)

A heifer still, nor yet transform'd again.

Two men stood figured on the ocean's brim, 55

Who watch'd the cow, that seem'd inclined to swim.

Jove too appear'd enamor'd on the strand,

And stroked the lovely heifer with his hand :

Till, on the banks of Nile again array'd,

In native beauty shone the blooming maid : 60

The seven-mouth'd Nile in silver currents roll'd,

And Jove was sculptured in refulgent gold.

Near piping Hermes sleepless Argus lies,

Watching the heifer with his hundred eyes :

From Argus slain a painted peacock grew, 65

Fluttering his feathers stain'd with various hue,

And, as a ship expands her swelling sail,

He round the basket spread his starry tail.

Such were the scenes the Lemnian god display'd,

And such the basket of the Tyrian maid. 70

The lovely damsels gather'd flow'rets bright,

Sweet to the smell, and beauteous to the sight ;

The fragrant hyacinth of purple hue,

Narcissus, wild thyme, and the violet blue ;

Some the gilt crocus or pale lily chose, 75

But fair Europa cropp'd the blooming rose ;

And all her mates excell'd in radiant mien,
 As midst the Graces shines the Cyprian queen.
 Not long, alas! in these fair fields she shone,
 Nor long unloosed preserved her virgin zone ; 80
 Saturnian Jove beheld the matchless maid,
 And sudden transports the rapt god invade ;
 He glows with all the fervid flame of love ;
 For Cupid's arrows pierce the breast of Jove.
 But, best his amorous intent to screen, 85
 And shun the jealous anger of his queen,
 He laid his immortality aside,
 And a bull's form th' intriguing god belied ;
 But not of earthly shape, or mortal breed,
 Such as at large in flowery pastures feed ; 90
 Whose stubborn necks beneath the yoke we bow,
 Break to the wain, or harness to the plough.
 His golden hue distinguish'd him afar ;
 Full in his forehead beam'd a silver star :
 His large blue eyes, that shone serenely bright, 95
 Languish'd with love, and sparkled with delight :
 On his broad temples rose two equal horns,
 Like that fair crescent which the skies adorns.
 Gently he moves with peaceful look and bland,
 And spreads no terror in the virgin band : 100
 Nearer they draw, with eager longing led
 To stroke his sides, and pat his comely head :
 His breath divine ambrosial odors yields,
 Sweeter than fragrance of the flowery fields.
 At fair Europa's feet with joy he stands, 105
 And prints sweet kisses on her lily hands.
 His foamy lips she wipes, unaw'd by dread,
 And strokes his sides, and pats his comely head.
 Gently he low'd, as musical and clear
 As notes soft warbled on the raptur'd ear : 110

And, as on earth his pliant knees he bent,
 Show'd his broad back, that hinted what he meant;
 Then turn'd his suppliant eyes, and view'd the maid;
 Who, thus astonish'd, to her comrades said:—

‘ Say, dearest mates, what can this beast intend?
 Let us (for lo! he stoops) his back ascend, 116
 And ride in sportive gambols round the mead;
 This lovely bull is, sure, of gentlest breed:
 So meek his manner, so benign his mind,
 He wants but voice to equal human kind.’ 120

So spoke the fair, and up she rose to ride,
 And call'd her lingering partners to her side.
 Soon as the bull his pleasing burden bore,
 Vigorous he sprung, and hasten'd to the shore.
 The nymph dismay'd invoked the virgin band 125
 For help, and waved her unavailing hand.
 On the soft bosom of the azure flood
 With his fair prize the bull triumphant rode:
 Up rose the Nereids to attend his train,
 And all the mighty monsters of the main. 130
 Cerulean Neptune was the thunderer's guide,
 And for the passing pomp he smoothed the tide:
 The Tritons hail'd him as he steer'd along,
 And sounded on their conchs the nuptial song.
 On Jove's broad back the lovely damsel borne, 135
 Grasp'd with her fair right hand his polish'd horn;
 Her left essay'd her purple robe to save,
 That lightly brush'd the surface of the wave:
 Around her head soft-breathed the gentle gale,
 And fill'd her garment like a swelling sail. 140
 Europa's heart throbb'd quick with chilling fear,
 Far from her much-loved home, and comrades dear;
 No sea-beat shore she saw, nor mountain's brow,
 Nor aught but sky above, and waves below.

Then with a mournful look the damsel said :— 145
 ' Ah ! whither wilt thou bear a wretched maid ?
 Who, and whence art thou, wondrous creature, say ?
 How canst thou fearless tread the watery way ?
 On the broad ocean safely sails the ship,
 But bulls avoid, and dread the stormy deep. 150
 Say, can a bull on sea-born viands feed ?
 Or, if descended from celestial breed,
 Thy acts are inconsistent with a god :
 Bulls rove the meads, and dolphins swim the flood ;
 But earth and ocean are alike to thee, 155
 Thy hoofs are oars that row thee through the sea.
 Perhaps, like airy birds, thou soon wilt fly,
 And soar amidst the regions of the sky.
 Ah ! wretched maid, to leave my native home,
 And simply dare with bulls in meads to roam ! 160
 And now on seas I ride—ah ! wretched maid !
 But, O ! I trust, great Neptune, in thy aid ;
 Soon let my eyes my great conductor hail,
 For not without a deity I sail.'

Thus spoke the nymph, and thus the bull replied :
 ' Courage, fair maid, nor fear the foaming tide : 166
 Though now a bull I seem to mortal eyes,
 Thou soon shalt see me ruler of the skies.
 What shape I please, at will I take and keep,
 And now a bull I cross the boundless deep ; 170
 For thy bright charms inspire my breast with love :
 But soon shall Crete's fair isle, the nurse of Jove,
 Receive Europa on its friendly strand,
 To join with me in Hymen's blissful band :
 From thee shall kings arise in long array, 175
 To rule the world with delegated sway.'

Thus spoke the god ; and what he spoke proved true ;
 For soon Crete's lofty shore appear'd in view.

The nymph Europa thus, through powerful love,
 Became the bride of cloud-compelling Jove : 180
 From her sprung mighty kings in long array,
 Who ruled the world with delegated sway.

IDYLLIUM III.—ON THE DEATH OF BION.

YE woods, with grief your waving summits bow,
 Ye Dorian fountains, murmur as ye flow,
 From weeping urns your copious sorrows shed,
 And bid the rivers mourn for Bion dead :
 Ye shady groves, in robe of sable hue 5
 Bewail ; ye plants, in pearly drops of dew :
 Ye drooping flowers, diffuse a languid breath,
 And die with sorrow at sweet Bion's death :
 Ye roses, change from red to sickly pale,
 And all ye bright anemonies, bewail : 10
 Now, Hyacinth, thy doleful letters show
 Inscribed in larger characters of wo
 For Bion dead, the sweetest shepherd swain.

Begin, Sicilian Muse, begin the mournful strain !
 Ye nightingales, that perch among the sprays, 15
 Tune to melodious elegy your lays,
 And bid the streams of Arethuse deplore
 Bion's sad fate ; loved Bion is no more :
 Nor verse nor music could his life prolong,
 He died, and with him died the Doric song. 20

Begin, Sicilian Muse, the mournful strain !
 Ye swans of Strymon, in loud notes complain,
 Pensive, yet sweet, and droop the sickly wing,
 As when your own sad elegy ye sing.
 All the fair damsels of Cægria tell, 25
 And all the nymphs that in Bistonia dwell,

That Doric Orpheus charms no more the plains.

Begin, Sicilian Muse, begin the mournful strains!

No more he soothes his oxen at the yoke,
 No more he chants beneath the lonely oak. 30
 Compell'd, alas! a doleful dirge to sing,
 To the grim god, the deaf Tartarean king.
 And now each straggling heifer strays alone,
 And to the silent mountains makes her moan;
 The bulls loud bellowing o'er the forests rove, 35
 Forsake their pasture, and forget their love.

Begin, Sicilian Muse, the mournful lay!

Thy fate, O Bion, wept the god of day;
 Pan grieved; the dancing Satyrs and the Fauns
 March'd slow and sad, and sigh'd along the lawns: 40
 Then wail'd the nymphs that o'er the streams preside,
 Fast flow'd their tears, and swell'd the crystal tide.
 Mute Echo now laments the rocks among,
 Grieved she no more can imitate thy song.
 The flow'rets fade, and wither'd are the trees, 45
 Those lose their beauty, and their verdure these.
 The ewes no more with milky udders thrive,
 No more drops honey from the fragrant hive;
 The bees, alas! have lost their little store,
 And what avails it now to work for more, 50
 When from thy lips the honey's stolen away?

Begin, Sicilian Muse, begin the mournful lay!

Ne'er did the dolphin on the azure main
 In such pathetic energy complain;
 Nor Philomel with such melodious wo 55
 E'er wail'd, nor swallow on the mountain's brow;
 Nor did Alcyone transform'd deplore
 So loud her lover dash'd upon the shore.

54 Dolphins are said to utter a mournful cry like a man in distress, and to be wonderfully fond of harmony.

57 Alcyone is fabled to have been the wife of Ceyx, a king

Begin, Sicilian Muse, the mournful lay!
 Alas! the Muses will no longer stay, 90
 No longer on these lonely coasts abide;
 With thee they warbled, and with thee they died.
 With Bion perish'd all the grace of song,
 And all the kisses of the fair and young.
 The little Loves, lamenting at his doom, 95
 Strike their fair breasts, and weep around his tomb.
 See Venus too her beauteous bosom beat!
 She loved her shepherd more than kisses sweet,
 More than those last dear kisses, which in death
 She gave Adonis, and imbibed his breath. 100
 Meles! of streams in melody the chief,
 Now heaves thy bosom with another grief;
 Thy Homer died, great master of the song,
 Thy Homer died, the Muses' sweetest tongue:
 Then did thy waves in plaintive murmurs weep, 105
 And roll'd thy swelling sorrows to the deep:
 Another son demands the meed of woe,
 Again thy waters weep in long-drawn murmurs slow.
 Dear to the fountains was each tuneful son,
 This drank of Arethuse, that Helicon: 110
 He sung Atrides' and Achilles' ire,
 And the fair dame that set the world on fire:
 This form'd his numbers on a softer plan,
 And chanted shepherds' loves, and peaceful Pan;
 His flock he tended on the flowery meads, 115
 And milk'd his kine, or join'd with wax the reeds;
 Oft in his bosom he would Cupid take,
 And Venus loved him for her Cupid's sake.

101 The river Meles washes the walls of Smyrna, a city of Asia Minor, where Bion was born. It is also supposed to have been the birthplace of Homer, and therefore that river is said to have been his father; whence he is called Melesigenes.

Begin, Sicilian Muse, the mournful strains,
 Thee all the cities of the hills and plains, 120
 Illustrious bard, in silent grief deplore ;
 Ascra for Hesiod ne'er lamented more :
 Not thus Bœotia mourn'd her Theban swan,
 Nor thus the tears for bold Alcæus ran ;
 Not Ceos for Simonides, nor thus 125
 Grieved Paros for her bard Archilochus :
 The shepherds of the Lesbian isle have long
 Neglected Sappho's for thy sweeter song :
 And all that breathe the pastoral reed rehearse
 Thy fate, O Bion, in harmonious verse. 130
 Sicelidas, the Samian shepherd sweet,
 And Lycidas, the blithest bard of Crete,
 Whose sprightly looks erst spoke their hearts elate,
 Now sorrowing mourn thy sad untimely fate ;
 Mourns to Philetas' elegiac Muse, 135
 And sweet Theocritus of Syracuse :
 I too, with tears, from Italy have brought
 Such plain bucolics as my master taught ;
 Which, if at all with tuneful ease they flow,
 To thy learn'd precepts and thy art I owe. 140
 To other heirs thy riches may belong,
 I claim thy pastoral pipe and Doric song ;
 In Doric song my pensive boon I pay :
 Begin, Sicilian Muse, begin the mournful lay !
 Alas ! the meanest flowers which gardens yield, 145
 The vilest weeds that flourish in the field,
 Which dead in wintry sepulchres appear,
 Revive in spring, and bloom another year :
 But we, the great, the brave, the learn'd, the
 wise,
 Soon as the hand of death has closed our eyes, 150

In tombs forgotten lie, no suns restore ;
We sleep, for ever sleep, to wake no more.
Thou too liest buried with the silent dead :
Fate spares the wiflings, but thy vital thread
Snapp'd cruel chance ! and now 'tis my hard lot 155
To hear the dull bards (but I envy not)
Grate their harsh sonnets, flashy, rude, and vain :
Begin, Sicilian Muse, begin the mournful strain !
O hapless Bion ! poison was thy fate ;
The baneful potion circumscribed thy date : 160
How could fell poison cause effect so strange,
Touch thy sweet lips, and not to honey change ?
How could the savage wretch, that mix'd the draught,
Hear heavenly music with a murderous thought ?
Could not thy songs his hellish purpose sway ? 165
Begin, Sicilian Muse, begin the mournful lay !
But soon just vengeance will his crime pursue,
While I with pious tears thy tomb bedew.
Could I like Orpheus, as old poets tell,
Or mighty Hercules, descend to hell ; 170
To Pluto's dreary mansion I would go,
To hear what music Bion plays below.
List to my counsel, gentle shepherd-swain,
And softly warble some Sicilian strain,
(Such as, when living, gave divine delight) 175
To soothe the empress of the realms of night ;
For she, ere Pluto seized the trembling maid,
Sung Dorian lays, and in these meadows play'd.
Nor unrewarded shall thy numbers prove,
The dame will pity, though she cannot love ; 180
As once she heard the Thracian's tuneful prayer,
And gave him back Eurydice the fair,
She 'll pity now thy more melodious strain,
And send thee to thy hills and woods again.

Could I in powerful harmony excel, 185
 For thee my pipe should charm the rigid king of hell.

IDYLLIUM IV.—MEGARA.¹

‘ WHY these complaints, and whence that dreadful
 sigh ?

Why on thy cheek do thus the roses die ?

Is it to see thy glorious son sustain,

From worthless hands, pre-eminence of pain ?

A lion tortured by a fawn !—Great Jove !

5

Why such injurious treatment must I prove ?

Why with such adverse omens was I born ?

Wretch that I am ! e’er since the nuptial morn

When to my arms my matchless lord was given,

Dear have I prized him as the light of heaven ;

10

And prize him still—sure none has suffer’d more,

Or drank such draughts of sorrow’s cup before.

With Phœbus’ gift, his bow, he pierced the hearts

Of his own sons ; or rather, arm’d with darts,

¹ This poem contains a dialogue between Megara, the wife of Hercules, and Alcmena his mother, wherein they recapitulate their mutual misfortunes. This famous hero gave great umbrage to Eurystheus, king of Mycene ; who fearing he would in time dispossess him of his crown, tried all methods to destroy him. Hercules, sensible of his dangerous situation, consulted the oracle ; and being answered that it was the will of the gods that he should serve Eurystheus twelve years, was thrown into so deep a melancholy that it turned at length into a furious frenzy : during which he put away his wife Megara, and murdered all the children he had by her, which are supposed to have been twelve, because the king imposed on him the same number of labors, as an expiation for their murder, after he had recovered his senses. Hercules is supposed to have been absent on one of these expeditions, when this dialogue commences.

Which Fates or Furies furnish'd, every child 15
 In his own house he slew, with frensy wild.
 Than dreams more dreadful, with these streaming
 eyes,

(While to their mother, with incessant cries,
 Their helpless mother, they exclaim'd in vain,)
 By their own sire I saw the children slain. 20
 But as a bird bewails her callow brood,
 While in the brake a serpent drains their blood,
 And, all too weak the wish'd relief to bring,
 Twittering her shrill complaints, on feeble wing
 At distance hovers, nor will venture near 25
 The fell destroyer, chill'd with conscious fear;
 So I, all frantic, the wide mansion o'er,
 Unhappy mother! my lost sons deplore.
 O bless'd Diana, goddess of the chase,
 Tyrant confess'd o'er woman's helpless race, 30
 With my dear sons had thy envenom'd dart
 Kindly transfix'd their mother's bleeding heart,
 Then my sad parents might, with friendly care,
 Have seen one pile our breathless bodies bear,
 At once, with many a tear, to every shade 35
 The decent rites of sepulture have paid,
 And in one golden urn that sacred earth
 Our ashes have received, which gave us birth.
 But Thebes they now inhabit, famed for steeds,
 Or toilsome till Aonia's fruitful meads: 40
 While to my sorrows no relief is given,
 At Tiryns, sacred to the queen of heaven,
 In tears unnumber'd wasting life away,
 To joy a stranger, to despair a prey.

33 Megara was the daughter of Creon, king of Thebes, a city of Bœotia.

42 A city of Peloponnesus near Argos, where Hercules dwelt; and from thence was styled the Tirynthian hero.

But soon my lord will bless my eyes again, 45
 For various labors he must yet sustain
 By land and sea, like iron or a rock
 Unmoved, and still superior to the shock :
 While like a stream thy sorrows ever flow,
 By day, by night, alike dissolved in wo. 50
 Of all to me by ties of kindred join'd,
 Thou only now canst cheer my anxious mind :
 Far from this mansion, though in blood allied,
 Beyond the pine-clad Isthmus they reside.
 Not one remains, who can console my grief, 55
 Or to a wretched woman give relief,
 Except my sister Pyrrha ; all the day
 She too bewails her husband snatch'd away,
 Thy son Iphiclus : wretched all thy line,
 Whether their sire be mortal or divine !' 60
 Fast, while she spoke, th' o'erflowing tears distill'd
 Adown her cheeks, and her fair bosom fill'd ;
 Her sons, her parents rising to her view ;
 In sad society, Alcmena too
 Roll'd the big tear ; and from her heaving breast, 65
 In accents sage, her daughter thus address'd :
 ' Why, hapless parent, should thine eyes o'erflow ?
 Why should remembrance thus renew thy wo ?
 Why thus afflict us both ? or why once more
 Repeat the loss we oft have wept before ? 70
 Sure each sad day sufficient sorrows bears ;
 And none but wretches would recount our cares !
 Be cheer'd, my daughter, and, these ills forgot,
 Think that the gods a happier doom allot.
 And though on grief thy thoughts are all employ'd, 75
 I no excuse require, with pleasure cloy'd.

59 Iphiclus was the son of Amphitryon and Alcmena, and the twin-brother of Hercules.

Much I lament, that thou so vast a weight
 Of wo shouldst share in our disastrous fate.
 For, O bless'd Proserpine and Ceres, know,
 (Powers justly dreaded by the perjured foe,) 80
 That I not more could love thee, if my womb
 With thee had teem'd, or had thy virgin-bloom
 Alone remain'd a parent's hope to crown :
 A truth, Megara, not to thee unknown !
 Then think I view thee with no careless eye : 85
 No, though in grief with Niobe I vie :
 Grief for a son indulgence sure may gain,
 To me endear'd by ten long months of pain ;
 And, ere I brought him to the realms of day,
 My life by pangs was nearly snatch'd away. 90
 Sent on new toils he to a distant shore
 Now roams, and I may ne'er behold him more.
 Besides, I lately saw, with wild affright,
 A direful vision in the dead of night :
 Some great impending ill, if right I deem, 95
 Awaits my sons, from this mysterious dream.
 In sleep, methought, my Hercules I spied,
 His garments, like a laborer, thrown aside,
 And, spade in hand, employ'd, with arduous toil,
 To delve a ditch in some well-cultured soil. 100
 But when his task the wish'd success had crown'd,
 And his wide fence had girt the vineyard round,
 He left his spade fix'd deeply in the plain,
 And straight prepared to clothe his limbs again ;
 When, quick as thought, above the trench, behold 105
 Destructive flames, which round the hero roll'd !
 From these resistless foes alarm'd he flew,
 With footsteps swift ; as swiftly they pursue :
 While, like a shield, the spade now serves to guard
 His half-scorch'd body, and the fire to ward. 110

At length Iphiclus, running to his aid,
 (Such was my vision) by his feet betray'd,
 Before he reach'd him, fell, with headlong force,
 And there, unable to resume his course,
 Lay stiff and prostrate ; like a feeble sage, 115
 Who, falling to the ground through helpless age,
 There fix'd remains, till by some stranger rear'd,
 Pitying his hoary hairs, and silver beard :
 So on the plain was brave Iphiclus thrown.
 To see my sons unaided and alone, 120.
 Fast flow'd my tears, till morn with roseate ray
 Dispell'd my slumbers, and restored the day.
 ' Such were the visions of this night of dread !
 Far from our house, on cursed Eurystheus' head
 These omens turn ! be my presages true, 125.
 And him, O Fate, with vengeance just pursue !'

IDYLLIUM V.—THE CHOICE.

WHEN Zephyrs gently curl the azure main,
 On land, impatient, I can scarce sustain
 At ease to dwell ; a calm yields more delight :
 But when old Ocean to a mountain's height
 Rolls with tremendous roar, his foaming floods, 5
 I loathe the sea, and sigh for fields and woods.
 Safe is the land ; then piny forests please,
 Though hoarse winds whistle through the bending trees :
 Hapless the fisher's life ! the sea his toil,
 His house a bark, and faithless fish his spoil. 10
 But O ! to me how sweet are slumbers, laid
 Beneath a lofty plane's embowering shade ;
 And thence the tinkling of a rill to hear,
 Whose sound gives pleasure unallay'd by fear !

IDYLLIUM VI.—CAPRICIOUS LOVE.

PAN sighs for Echo o'er the lawn ;
Sweet Echo loves the dancing Faun ;
The dancing Faun fair Lyda charms ;
As Echo Pan's soft bosom warms,
So for the Faun sweet Echo burns ; 5
Thus all, inconstant in their turns,
Both fondly woo, are fondly woo'd ;
Pursue, and are themselves pursued.
As much as all slight those that woo,
So those that slight are slighted too : 10
Thus rages, by capricious Fate,
Alternate love, alternate hate.
Ye scornful nymphs and swains, I tell
This truth to you ; pray, mark it well ;
If to your lovers kind you prove, 15
You'll gain the hearts of those you love.

IDYLLIUM VII.—TO THE EVENING STAR.

HAIL, golden star ! of ray serene,
Thou favorite of the Cyprian queen,
O Hesper ! glory of the night,
Diffusing through the gloom delight ;
Whose beams all other stars outshine, 5
As much as silver Cynthia thine ;
O ! guide me, speeding o'er the plain,
To him I love, my shepherd swain ;
He keeps the mirthful feast, and soon
Dark shades will cloud the splendid moon. 10
Of lambs I never robb'd the fold,
Nor the lone traveller of gold :

Love is my crime : O lend thy ray
 To guide a lover on her way !
 May the bright star of Venus prove
 The gentle harbinger of love ! 15

IDYLLIUM VIII.—ALPHEUS.

FROM Pisa, where the sea his flood receives,
 Alpheus, olive-crown'd, the gift of leaves,
 And flowers, and sacred dust¹ is known to bring,
 With secret course, to Arethusa's spring ;
 For, plunging deep beneath the briny tide, 5
 Unmix'd, and unperceived his waters glide.
 Thus wonder-working Love, with mischief fraught,
 The art of diving to the river taught.

IDYLLIUM IX.—EUNICA; OR, THE HERDSMAN.

WHEN lately I offer'd Eunica to kiss,
 She fear'd, and she flouted, and took it amiss ;
 ' Begone, you great booby,' she cried, with a frown,
 ' Do you think that I long for your kisses, you clown ?
 The sparks of the city my favors esteem— 5
 You never shall kiss me, no, not in a dream.
 How pleasing your look ! and how gently you play !
 How soft is your voice ! and what fine things you
 say !
 So neat is your beard, and so comely your hair !
 And your lips, to be sure, are a delicate pair. 10

¹ Moschus calls the dust sacred, because the Olympic games, which constituted no small part of the religion of the ancients, were celebrated at Elis, from whence Alpheus flowed.

But on your dear person I never shall dote ;
So pray keep your distance—you smell like a goat.'

Thus spoke the proud hussy, and view'd me all
round

With an eye of disdain, and thrice spit on the ground ;
Then mimick'd my voice with satirical sneer, 15

And sent me away with a flea in my ear.

My blood quickly boil'd, in a violent pique,

And, red as a rose, passion glow'd on my cheek ;

For it vex'd me, that thus in derision she jeer'd

My looks, and my voice, and my hair, and my beard.

But, am I not handsome ? ye shepherds, say true ; 21

Or has any god alter'd my person anew ?

For lately, on oaks like the ivy, with grace

My hair and my beard added charms to my face ;

My brows were coal-black, and my forehead milk-
white, 25

And my eyes, like Minerva's, were azure and bright ;

My lips sweet as cream, and from them would flow

Words sweeter than honey, and softer than snow.

My songs are enchanting ; nor aught can exceed

The tunes of my pipe, or the notes of my reed. 30

The girls of the country, if they had their wills,

Would kiss me, and press me to stay on the hills ;

For they say that I'm fair : but this minx of the town

Refused my sweet kisses, and call'd me a clown.

Alas ! she forgot, or, perhaps, did not know 35

That Bacchus fed herds in the valley below ;

That Beauty's fair queen fell in love with a swain,

And help'd him his cattle to tend on the plain ;

Adonis, while living, in groves she adored,

And, when dead, she on groves and on mountains de-
plored. 40

If right my conjecture, Endymion, I ween,

Like me, too, once tended his steers on the green ;

Yet the Moon in this herdsman took such a delight,
That she met him at Latmos, and kiss'd him all night.
E'en Cybele mourn'd for a herdsman; and Jove 45
Snatch'd a boy from his flock to be waiter above.

But Eunice disdains me, nor lists to my vow;
Is she better than Cynthia or Venus, I trow?

EPIGRAM.—CUPID TURNED PLOUGHMAN.

DISGUISED like a ploughman, Love stole from the sky,
His torch, and his bow, and his quiver thrown by,
And, with pouch at his shoulder, and goad in his hand,
Began with yoked oxen to furrow the land:
And, 'O Jove, be propitious,' he cried, 'or I vow 5
That I'll yoke thee, Europa's famed bull, to my plough.'

END OF BION AND MOSCHUS.

S A P P H O.

TRANSLATED BY

F. FAWKES, ESQ.

**‘ This is the best translation of Sappho.’—BIBLIOGRAPHICAL
MISCELLANY.**

BIOGRAPHICAL SKETCH

OF

S A P P H O.

THIS exquisite poetess, distinguished alike for her passions, her talents, and her misfortunes, was born at Mitylene, in the island of Lesbos, about six hundred years before the Christian era. Herodotus informs us that her father's name was Scamandronymus; and it is universally acknowledged that Cleis was her mother. She was contemporary with Pittacus, the tyrant of Mitylene, and the two celebrated poets, Semonides and Alcaeus. At an early age she married a man of great opulence in the island of Andros, by whom she had a daughter named Cleis. The death of her husband, shortly after this event, having left her at liberty, she now admitted, without restraint, a variety of lovers; and, if Chamæleon and Hermesianax are to be credited, the poet Anacreon was among the

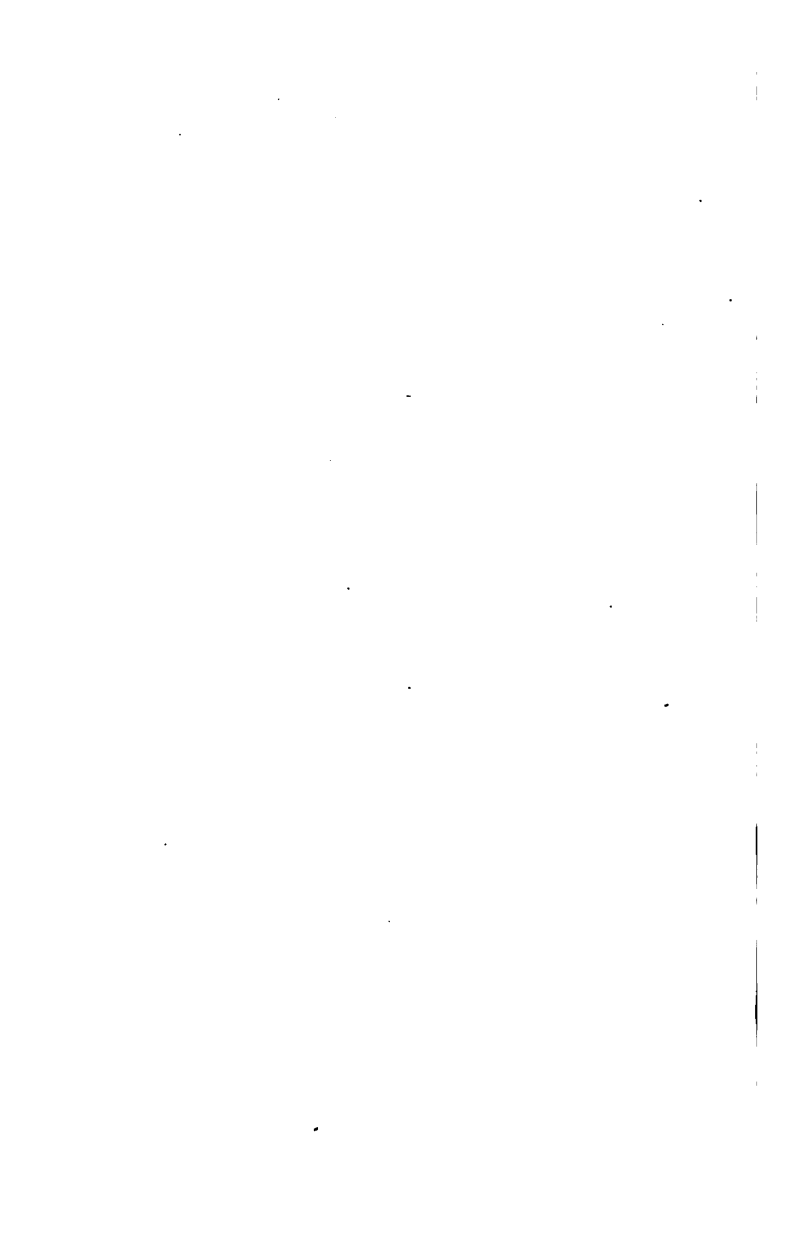
number of her admirers : but this amour is now generally admitted to be repugnant to chronology.

At length, Phaon, a young ferryman of Lesbos, displaced all his rivals in the affections of Sappho. This young man was fabled by the ancients to have conveyed Venus in his boat into Asia, and to have received as a recompense the gift of becoming the most beautiful man of his age. Phaon appears, at first, to have devoted himself to the society of this accomplished woman ; but his ardor soon abated ; and, being weary of her importunities, he withdrew to the island of Sicily, whither she pursued him. Here she composed her beautiful Ode to Venus, which is still extant. The harmony of her verse failed, however, to melt the obduracy of her inconstant lover : he shunned her presence ; and his mistress, in despair, betook herself to a promontory in Acarnania, called Leucate, at the top of which was a temple dedicated to Apollo, where hapless lovers were accustomed to pay their vows, and then to precipitate themselves into the sea ; it being a current tradition that those who survived the fall would be effectually cured of their former passion. Sappho tried the remedy, but perished in the experiment.

The works of this eminent writer formerly com-

prised nine books of odes, besides epigrams, elegies, and other pieces, of which we have nothing remaining intire but a Hymn to Venus, an ode preserved by Longinus, two epigrams, and some little fragments; whose uncommon sweetness and elegance show with what justice the praises of antiquity have been bestowed on a poetess, who, for the sublimity of her genius, was called ‘the tenth Muse.’ Her compositions were all extant in the age of Horace. She was the inventress of that kind of verse which, from her, is called the Sapphic.

The Lesbians were so sensible of the merit of Sappho, and the glory they received from her genius, that after her death they paid her divine honors, raised temples and altars to her memory, and coined money with her head for the impress. The Romans also honored her with a noble statue of porphyry.



ODES OF SAPPHO.

ODE I.—HYMN TO VENUS.¹

VENUS, bright goddess of the skies,
To whom unnumber'd temples rise,
Jove's daughter fair, whose wily arts
Delude fond lovers of their hearts ;
O ! listen gracious to my prayer, 5
And free my mind from anxious care.

If e'er you heard my ardent vow,
Propitious goddess, hear me now !
And oft my ardent vow you 've heard,
By Cupid's friendly aid preferr'd, 10
Oft left the golden courts of Jove,
To listen to my tales of love.

The radiant car your sparrows drew ;
You gave the word, and swift they flew,

¹ We are indebted for this hymn to Dionysius of Halicarnassus, who quotes it as a pattern of perfection. Madame Dacier supposes it to be intirely historical ; and that it was written after Phaon, her inconstant lover, had withdrawn himself from the island of Lesbos to Sicily, in order to avoid the importunities of an amorous mistress. It was in Sicily, therefore, and on the above-mentioned occasion, that she is supposed to have made this hymn.

Through liquid air they wing'd their way, 15
I saw their quivering pinions play ;
To my plain roof they bore their queen,
Of aspect mild, and look serene.

Soon as you came, by your command,
Back flew the wanton feather'd band, 20
Then, with a sweet enchanting look,
Divinely smiling, thus you spoke :
' Why didst thou call me to thy cell ?
Tell me, my gentle Sappho, tell.

' What healing medicine shall I find 25
To cure thy love-distemper'd mind ?
Say, shall I lend thee all my charms,
To win young Phaon to thy arms ?
Or does some other swain subdue
Thy heart ? my Sappho, tell me, who ? 30

' Though now, averse, thy charms he slight,
He soon shall view thee with delight ;
Though now he scorns thy gifts to take,
He soon to thee shall offerings make ;
Though now thy beauties fail to move, 35
He soon shall melt with equal love.'

Once more, O Venus, hear my prayer,
And ease my mind of anxious care ;
Again vouchsafe to be my guest,
And calm this tempest in my breast ! 40
To thee, bright queen, my vows aspire ;
O grant me all my heart's desire !

ODE II.¹

MORE happy than the gods is he
 Who, soft-reclining, sits by thee ;
 His ears thy pleasing talk beguiles,
 His eyes thy sweetly-dimpled smiles.

This, this, alas ! alarm'd my breast, 5
 And robb'd me of my golden rest :
 While gazing on thy charms I hung,
 My voice died faltering on my tongue.

With subtle flames my bosom glows,
 Quick through each vein the poison flows : 10
 Dark dimming mists my eyes surround ;
 My ears with hollow murmurs sound.

My limbs with dewy chillness freeze,
 On my whole frame pale tremblings seize,
 And, losing color, sense, and breath, 15
 I seem quite languishing in death.

 FRAGMENTS.

FRAGMENT I.

THE Pleiads now no more are seen,
 Nor shines the silver moon serene,

¹ Whatever might have been the occasion of this ode, the English reader will enter into the beauties of it, if he supposes it to have been written in the person of a lover sitting by his mistress ; Addison, Spectator, No. 229.

In dark and dismal clouds o'ercast ;
 The love-appointed hour is past :
 Midnight usurps her sable throne, 5
 And yet, alas ! I lie alone.

FRAGMENT II.¹

WHENE'ER the Fates resume thy breath,
 No bright reversion shalt thou gain,
 Unnoticed thou shalt sink in death,
 Nor e'en thy memory remain :
 For thy rude hand ne'er pluck'd the lovely rose 5
 Which on the mountain of Pieria blows.

To Pluto's mansions shalt thou go,
 The stern inexorable king,
 Among th' ignoble shades below
 A vain, ignoble thing ; 10
 While honor'd Sappho's muse-embellish'd name
 Shall flourish in eternity of fame.

FRAGMENT III.—TO VENUS.

VENUS, queen of smiles and love,
 Quit, O ! quit the skies above ;
 To my lowly roof descend,
 At the mirthful feast attend ;
 Hand the golden goblet round, 5
 With delicious nectar crown'd :
 None but joyous friends you 'll see,
 Friends of Venus, and of me.

¹ This seems to have been addressed to an arrogant, unlettered lady, vain of her beauty and riches.

FRAGMENT IV.

CEASE, gentle mother, cease your sharp reproof,
 My hands no more can ply the curious woof,
 While on my mind the flames of Cupid prey,
 And lovely Phaon steals my soul away.

FRAGMENT V.—ON THE ROSE.

WOULD Jove appoint some flower to reign
 In matchless beauty on the plain,
 The rose (mankind will all agree),
 The rose the queen of flowers should be ;
 The pride of plants, the grace of bowers, 5
 The blush of meads, the eye of flowers :
 Its beauties charm the gods above ;
 Its fragrance is the breath of Love ;
 Its foliage wantons in the air
 Luxuriant, like the flowing hair ; 10
 It shines in blooming splendor gay,
 While zephyrs on its bosom play.

The following is part of an ode which Sappho is supposed to
 have written to Anacreon.

YE Muses, ever fair and young,
 High-seated on the golden throne,
 Anacreon sent to me a song
 In sweetest numbers not his own ;
 For, by your sacred raptures fired, 5
 The poet warbled what the Muse inspired.

EPIGRAMS.

EPIGRAM I.

MENISCUS, mourning for his hapless son,
The toil-experienced fisher, Pelagon,
Has placed upon his tomb a net and oar,
The badges of a painful life and poor.

EPIGRAM II.

THE much-loved Timas lodges in this tomb,
By Death insatiate ravish'd in her bloom ;
Ere yet a bride, the beauteous maid was led
To dreary coasts, and Pluto's mournful bed.
Her loved companions pay the rites of wo, 5
All, all, alas ! the living can bestow ;
From their fair heads the graceful curls they shear,¹
Place on her tomb, and drop the tender tear.

¹ The ceremony of cutting off the hair, among the ancients, in honor of the dead, was a token of a violent affection.

M U S Æ U S.

TRANSLATED BY

F. FAWKES, ESQ.

**' An excellent translation.' — BIBLIOGRAPHICAL MISCEL-
LANY.**

BIOGRAPHICAL SKETCH

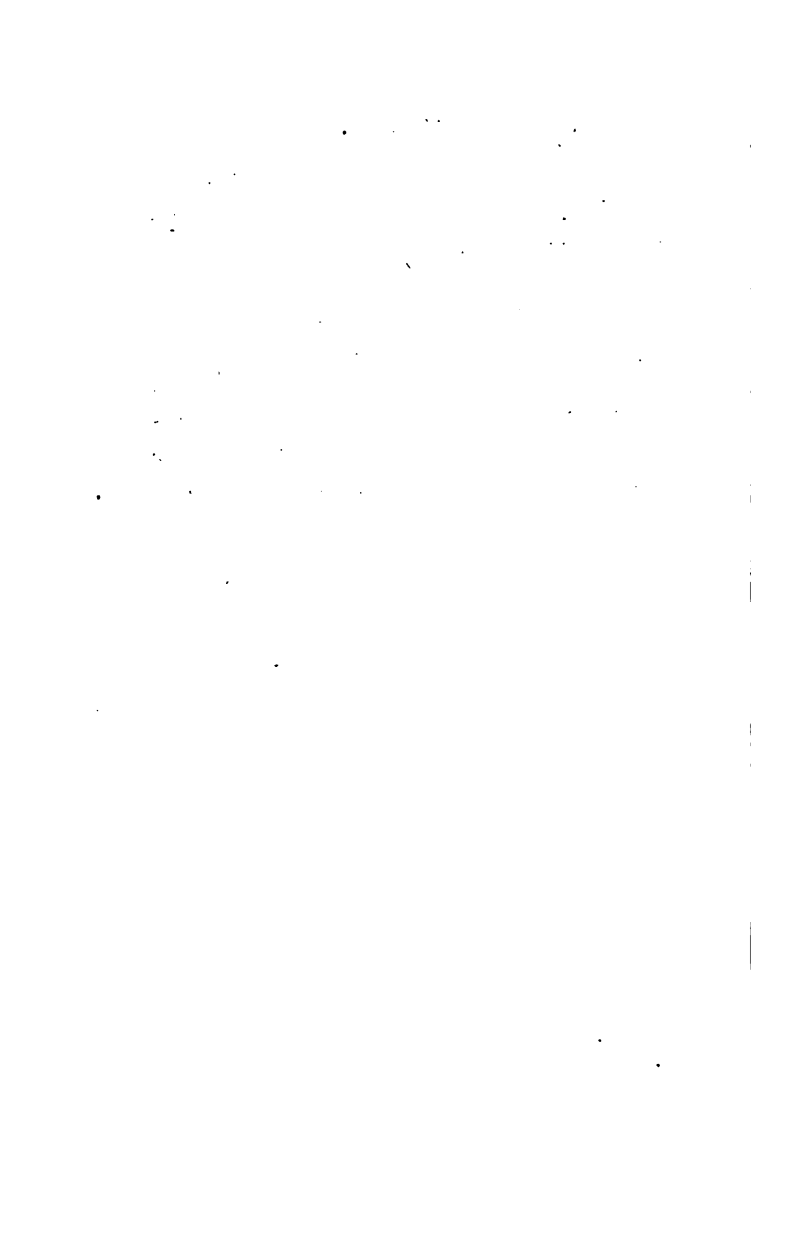
OF

M U S Æ U S.

ACCORDING to the best authorities, this celebrated poet was descended, in the third or fourth degree, from Eumolpus, a Thracian king, who came to settle in Attica, and was afterwards appointed a priest of Ceres, at Eleusis. Certain mysteries, and peculiar rites of initiation, were henceforth claimed by the family of the Eumolpidæ, who were fabled by the ancients to have possessed the gift of prophecy, which was successively transmitted from father to son. Our poet is supposed to have been contemporary with Linus and Orpheus, and to have lived about 1400 years before the Christian era. It is generally admitted that he was one of the first who versified the oracles; and that his hymns were, from that period, sung in the celebration of the Eleusinian mysteries. Diogenes Laer-

tius informs us that Musæus not only composed a theogony, but also formed a sphere for the use of his companions : yet, as the honor of this invention is generally attributed to Chiron, Sir Isaac Newton conjectures that Musæus only enlarged it with the additions of several constellations, after the seizure of the golden fleece by Jason. Some authorities make Musæus the disciple, others the preceptor of Orpheus ; and we learn from Suidas, that although he was a disciple of the latter, he was older than his master ; and that Orpheus bequeathed to his friend his lyre ; as if to denote, by this legacy, his superior excellence above all his contemporaries. Great honor has been paid to his memory by Virgil, who, in the sixth book of his *Æneid*, gives him the pre-eminence among the poets in the Elysian fields. We are told by Pausanias that a hill, near the citadel of Athens, called Musæum, was the place of his interment. To this spot he was accustomed to resort for the benefit of temporary seclusion ; and here he is said to have composed his religious hymns. In consequence of the prevalence of the Ionian poetry, which was more consonant to the genius of the Greeks in the later ages of their history, the works of Musæus were so long neglected, that, at length,

it became impossible to separate the genuine from the spurious. None of the compositions of this author are now extant, if we except the Loves of Hero and Leander; which verses, although imputed to Musæus by Scaliger, who, in his *Poetica*, even prefers them to Homer himself; and although they have been admired by the most accomplished scholars for many ages, are now generally believed to be the production of another writer of the same name, who flourished in the fourth century.



LOVES OF HERO AND LEANDER.

ARGUMENT.

LEANDER, a handsome youth of Abydos, became enamored of Hero, a beautiful priestess of Venus at Sestos. These two lovers were so tenderly attached to each other, that Leander was accustomed, at the close of day, to cross the Hellespont by swimming; while Hero, at the top of a high tower at Sestos, directed his course by holding a burning torch. This mutual intercourse subsisted till one tempestuous night, when the young man was drowned; and his disconsolate mistress, unable to survive the loss, precipitated herself from the tower, and perished in the sea.

SING, Muse! the conscious torch, whose nightly
ray

Led the bold lover through the watery way,
To share those joys which mutual faith hath seal'd,
Joys to divine Aurora unreveal'd.

Abydos, Sestos, ancient towns, proclaim
Where gentlest bosoms glow'd with purest flame. 5

I hear Leander dash the foaming tide!

Fix'd high in air, I see the glimmering guide!

The genial flame, the love-enkindling light,
Signal of joy that burn'd serenely bright; 10

Whose beams, in fair effulgency display'd,
Adorn'd the nuptials of the Sestian maid:

Which Jove, its friendly office to repay,
Should plant, all glorious, in the realms of day,
To blaze for ever 'midst the stars above, 15
And style it gentle harbinger of love :

For sure on earth it shone supremely kind,
To soothe the anguish of the love-sick mind,
Till clothed in terrors rose the wintry blast,
Impetuous howling o'er the watery waste : 20
And, O ! inspire me, goddess, to resound
The torch extinguish'd, and the lover drown'd.

Against Abydos sea-beat Sestos stood,
Two neighboring towns, divided by the flood :
Here Cupid proved his bow's unerring art, 25
And gain'd two conquests with a single dart :
On two fond hearts the sweet infection prey'd,
A youth engaging, and a beauteous maid :
Of Sestos she, fair Hero was her name ;
The youth Leander, from Abydos came. 30
Their forms divine a bright resemblance bore,
Each was the radiant star of either shore.

Thou, whom the Fates commission here to stray,
Awhile the turret's eminence survey ;
Thence Hero held the blazing torch, to guide 35
Her lover rolling on the boisterous tide ;
The roaring Hellespont, whose wave-worn strait
Still in loud murmurs mourns Leander's fate.

23 Abydos was a city of Asia, situated on the Hellespont, over-against Sestos, a city in the Thracian Chersonesus. Geographers are of opinion that the castles of the Dardanelles were built on the ruins of these two places : but they are manifestly mistaken ; for there are no remains of antiquity to be seen near those castles, but very remarkable ones three miles farther, where the channel is considerably narrower. Le Brun assures us that the strait at these ruins is only half a mile over, and that one of them is still called Sestos, and the other Abydos or Avido. Pliny and Herodotus say the narrowest part of the channel is about seven stadia, or furlongs.

Say, heavenly Muse, had Hero charms to move,
And melt the Abydinian into love? 40

Say, with what wiles the amorous youth inspired,
Obtain'd the virgin whom his soul admired?

Fair Hero, priestess to th' Idalian queen,
Of birth illustrious, as of graceful mien,
Dwelt on a high sequester'd tower, that stood 45

Firm on the ramparts, and o'erlook'd the flood:

Chaste, and unconscious of love's pleasing pain,

She seem'd a new-born Venus of the main;

But, nice of conduct, prudently withdrew

Far from the follies of the female crew: 50

Bless'd in retreat, she shunn'd the vain delight

Of daily visits, and the dance at night,

Content in sweet tranquillity to screen

Her blooming beauty from malignant spleen;

For where superior beauty shines confess'd, 55

It kindles envy in each female breast.

To soften Venus oft with prayer she strove,

Oft pour'd libations to the god of love;

Taught by th' example of the heavenly dame

To dread those arrows that were tipp'd with
flame. 60

Vain all her caution, fruitless proved her prayer;

Love gains an easy conquest o'er the fair.

For now the sacred festival appear'd,

By pious Sestians annually revered,

At Venus' fane to pay the rite divine, 65

And offer incense at Adonis' shrine.

Vast crowds from all the sea-girt isles repair,

The day to reverence, and the feast to share.

From flowery Cyprus, circled by the main,

And high Hæmonia, hastes the youthful train; 70

Not one remain'd of all the female race

Thy towns, Cythera, and thy groves to grace;

Afar from spicy Libanus advance
 The throngs unnumber'd, skill'd to lead the dance ;
 From Phrygian plains they haste in shoals away, 75
 And all Abydos celebrates the day.

To Sestos all the mirthful youths repair,
 All that admire the gay, the young, the fair ;
 For amorous swains, when rumor'd feasts invite,
 Joy at the news, and follow with delight, 80
 Not to the gods to pay the rites divine,
 Or offer incense at some sacred shrine ;
 Few are their offerings, and concise their prayer,
 Who give their whole devotion to the fair.

As through the temple pass'd the Sestian maid, 85
 Her face a soften'd dignity display'd ;
 Thus silver Cynthia's milder glories rise,
 To glad the pale dominion of the skies.
 Her lovely cheeks a pure vermilion shed,
 Like roses beautifully streak'd with red ; 90
 A flowery mead her well-turn'd limbs disclose,
 Fraught with the blushing beauties of the rose :
 But when she moved, in radiant mantle dress'd,
 Flowers half unveil'd adorn'd her flowing vest,
 And numerous Graces wanton'd on her breast. 95
 The ancient sages made a false decree,

Who said, the Graces were no more than three ;
 When Hero smiles, a thousand graces rise,
 Sport on her cheek, and revel in her eyes.
 Such various beauties sure conspired to prove 100
 The priestess worthy of the queen of love.
 Thus as she shone superior to the rest,
 In the sweet bloom of youth and beauty dress'd,
 Such softness temper'd with majestic mien,
 The earthly priestess match'd the heavenly queen. 106
 The wondering crowds the radiant nymph admire,
 And every bosom kindles with desire ;

Eager each longs, transported with her charms,
To clasp the lovely virgin in his arms ;
Where'er she turns, their eyes, their thoughts pursue,
They sigh, and send their souls at every view. 111
Then thus some ardent youth bespoke the rest,
Cast a fond look, and open'd all his breast :—

‘ I oft at Sparta wondering have beheld
Young maids contending in the listed field ; 115
Sparta, that boasts the emulated prize
Of fairest virgins, and of brightest eyes ;
Yet ne'er till now beheld a nymph so fair,
Such beauty blended with such graceful air :
Perhaps (for sure immortal is her race) 120
Beneath the priestess Venus hides a Grace.
My dazzled eyes with constant gazing tire,
But my fond fancy ever could admire.
O ! make me, Venus, partner of her bed,
Though Fate that instant strike the lover dead : 125
Let but my love the heavenly Hero crown,
I on the gods will look superior down.
Should you this boon deny, O queen ! decree,
To bless my days, a nymph as fair as she !’

Thus spoke the general voice ; the train apart 130
Conceal the wound deep rankling in the heart.
But when Leander saw the blooming fair,
Love seized his soul instead of dumb despair ;
Resolved the lucky moments to improve,
He sought occasion to reveal his love ; 135
The glorious prize determined to obtain,
Or perish for those joys he could not gain.
Her sparkling eyes, instilling fond desire,
Entranced his soul, and kindled amorous fire.
Such radiant beauty, like the pointed dart, 140
With piercing anguish stings the unguarded heart :

For on the eye the wound is first impress'd,
 Till by degrees it rankles in the breast.
 Now hope and confidence invade his soul ;
 Then fear and shame alternately control : 145
 Fear through his bosom thrill'd ; a conscious shame
 Confess'd the passion which it seem'd to blame :
 Her beauties fix'd him in a wild amaze ;
 Love made him bold, and not afraid to gaze.
 With step ambiguous, and affected air, 150
 The youth advancing faced the charming fair :
 Each amorous glance he cast, though form'd by art,
 Yet sometimes spoke the language of his heart ;
 With nods and becks he kept the nymph in play,
 And tried all wiles to steal her soul away. 155
 Soon as she saw the fraudulent youth beguiled,
 Fair Hero, conscious of her beauty, smiled ;
 Oft in her veil conceal'd her glowing face,
 Sweetly vermilion'd with the rosy grace ;
 Yet all in vain to hide her passion tries, 160
 She owns it with her love-consenting eyes.
 Joy touch'd the bosom of the gentle swain,
 To find his love was not indulged in vain.
 Then, while he chid the tedious, lingering day,
 Down to the west declined the solar ray ; 165
 And dewy Hesper shone serenely bright,
 In shadowy silence leading on the night.
 Soon as he saw the dark involving shade,
 The embolden'd youth approach'd the blooming maid ;
 Her lily hand he seized, and gently press'd, 170
 And softly sigh'd the passion of his breast :
 Joy touch'd the damsel, though she seem'd displeased,
 And soon withdrew the lily hand he seized.
 The youth perceived, through well dissembled wiles,
 A heart just yielding by consenting smiles ; 175

Then to the temple's last recess convey'd
 The unreluctant, unresisting maid :
 Her lovely feet, that seem'd to lag behind,
 But ill conceal'd her voluntary mind.
 She feign'd resentment with an angry look, 180
 And sweetly chiding, thus indignant spoke :—

‘ Stranger, what madness has possess'd thy brain,
 To drag me thus along the sacred fane ?
 Go—to your native habitation, go—
 'Tis quite unkind to pull my garments so. 185

Rich are my parents : urge not here your fate,
 Lest their just vengeance you repent too late :
 If not of me, of Venus stand afraid,
 In her own fane soliciting a maid :
 Hence speed your flight, and Venus' anger dread ;
 'Tis bold aspiring to a virgin's bed.' 191

Thus chid the maid, as maids are wont to do,
 And show'd her anger, and her fondness too :
 The wily youth, as thus the fair complain'd,
 Too well perceived the victory was gain'd : 195
 For nymphs enraged the more complying prove,
 And chidings are the harbingers of love.
 He kiss'd her snowy neck, her fragrant breast ;
 And thus the transport of his soul express'd :

‘ O, lovely fair, in whom combined are seen 200
 The charms of Venus, and Minerva's mien !
 For sure no virgin of terrestrial race
 Can vie with Hero in the bloom of face :
 I deem your lineage from the gods above,
 And style you daughter of Saturnian Jove. 205
 Bless'd is the father from whose loins you sprung,
 Bless'd is the mother at whose breast you hung,
 Bless'd, doubly bless'd, the fruitful womb that bore
 This heavenly form for mortals to adore.

' Yet, beauteous Hero, grant a lover's prayer, 210
 And to my wishes prove as kind as fair :
 As Venus' priestess, just to Venus prove,
 Nor shun the gentle offices of love.
 O let us, while the happy hour invites,
 Propitious, celebrate the nuptial rites. 215
 No maid can serve in Cytherea's fane ;
 Her eyes delight not in the virgin train.
 But would fair Hero secret rites explore,
 The laws of Venus, and her pleasing lore,
 Those rites are practised in the bridal bed, 220
 And there must Hero, yet a maid, be led :
 Then, as you fear the goddess to offend,
 In me behold your husband and your friend,
 Ordain'd by Cupid, greatest god above,
 To teach you all the mysteries of love : 225
 As winged Mercury, with golden wand,
 Made Hercules, with distaff in his hand,
 To every task of Omphale submit ;
 Thus Love, more powerful than the god of wit,
 Sent me to you. 'Tis needless to relate 230
 The chaste Arcadian Atalanta's fate ;
 Who from th' embraces of Milanion fled,
 Her faithful lover, and the nuptial bed :
 But vengeful Venus caused the nymph to burn
 With equal flame, and languish in her turn. 235
 O let example warn you to revere
 The wrathful goddess, and your lover hear !'
 Thus spoke the youth : his magic words control
 Her wavering breast, and soften all her soul.
 Silent she stood, and, rapt in thought profound, 240
 Her modest eyes were fix'd upon the ground :
 Her cheeks she hid, in rosy blushes dress'd,
 And veil'd her lily shoulders with her vest :

On the rich floor, with Parian marble laid,
Her nimble foot involuntary play'd. 245
By secret signs a yielding mind is meant ;
And silence speaks the willing maid's consent.
Now had the wily god's envenom'd dart
Diffused the pleasing poison to her heart ;
Leander's form, instilling soft desire, 250
Woo'd her pleased eyes, and set her soul on fire.
While on the ground fair Hero fix'd her sight,
Leander view'd, with exquisite delight,
Her swelling breast, and neck as ivory white.
At length her face with lovely blushes spread 255
She raised, and thus in sweet confusion said :
 ' Stranger, thy words such magic sounds convey,
With soft compassion rocks would melt away.
Who form'd thy tongue with such persuasive art,
To pour delightful ruin on the heart ? 260
Ah ! tell me, who thus taught thee to explore
My lone retirement on the Thracian shore ?
Thy speech, though pleasing, flow'd to me in vain :
How can a stranger Hero's love obtain ?
Should I in public give to thee my hand, 265
My parents would forbid the nuptial band.
And shouldst thou here in close concealment stay,
Our secret passion would itself betray ;
For soon the voice of scandal-preaching fame
The deed of silence would aloud proclaim. 270
But, gentle youth, thy name, thy country tell ;
For mine, alas ! by thee are known too well.
In yon high tower, which close to Seatos stands,
And all the roaring Hellespont commands,
With one attending damsel I remain ; 275
For so my parents and the Fates ordain !
No nymphs coeval to sweet music's sound
Lead the smooth dance, or lightly beat the ground ;

But stormy winds eternal discord keep, 279
And blustering bellow through the boundless deep.'

Thus spoke the priestess, and, with modest grace,
Conceal'd the new-born beauties of her face ;
For on her cheeks the roseate blush that hung
Seem'd to condemn the language of her tongue.

Meanwhile Leander feeds the hidden fire, 285
Glow's in each vein, and burns with fierce desire :

But anxious doubt his musing breast alarms ;
How shall he gain admittance to her charms ?
Nor long he paused, for Love in wiles abounds,
Well-pleased to heal the bosoms which he wounds :
'Twas he, whose arrows men and gods control, 291
That heal'd Leander's love-afflicted soul ;

Who thus, while sighs upheaved his anxious breast,
The nymph with artful eloquence address'd :
' For thee, dear object of my fond desire, 295
I'll cross the ocean, though it flame with fire :

Nor would I fear the billows' loud alarms,
While every billow bore me to thy arms ;
Uncheck'd, undaunted by the boisterous main,
Tempestuous winds should round me roar in vain : 300
But oft as Night her sable pinions spread,
I through the storm would swim to Hero's bed :

For rich Abydos is the home I boast,
Not far divided from the Thracian coast.
Let but my fair a kindly torch display, 305

From the high turret, to direct my way ;
Then shall thy daring swain securely glide,
The bark of Cupid, o'er the yielding tide,
Thyself my haven, and thy torch my guide :
And, while I view the genial blaze afar, 310
I'll swim regardless of Bootes' car,
Of fell Orion, and the northern wain,
That never bathes his brightness in the main :

Thy star, more eminently bright than they,
Shall lead the lover to his blissful bay. . . 315

But let the torch, O nymph divinely fair!

My only safety, be thy only care ;

Guard well its light, when wintry tempests roar,

And hoarse waves break tumultuous on the shore,

Lest the dire storms, that blacken all the sky, 320

The flame extinguish, and the lover die.

More wouldst thou know? Leander is my name,

The happiest husband of the fairest dame.'

All but Leander now retired in rest,

Love kept a ceaseless vigil in his breast. 325

Silent he wander'd on the winding shore,

The deep resounded with tremendous roar :

Wide o'er the foaming waves his anxious sight

Explored the torch's love-proclaiming light :

He little deem'd, alas ! its flame would prove 330

The blaze of death, though meant the torch of love.

Soon as fair Hero from her tower survey'd

Th' horizon darken'd in the sable shade,

The torch on high she fix'd ; its flames inspire

Leander's bosom with the kindred fire : 335

Quick through his frame the bright contagion ran,

And with the glowing signal glow'd th' enamor'd man.

But when he heard the hoarse-resounding roar

Of thundering billows breaking on the shore,

Aghast he stood, he shrunk, and thus address'd 340

These words of courage to his trembling breast :

' Ah cruel love ! whose wo the waves conspire !

The waves are water, but I burn with fire :

Be bold, my heart, the foaming billows brave,

Nor fear the threatenings of the wintry wave. 345

Fair Venus rose propitious from the main ;

She calms the ocean's rage, and soothes the lover's
pain.'

He spoke, and straight his lovely limbs undress'd,
And folded round his head the various vest ;
Then dauntless plunging in the foaming tide, 350
Dash'd with his arms th' intruding waves aside :
Full in his view he kept the shining mark,
Himself the pilot, passenger, and bark.
While faithful Hero, to her promise true,
Watch'd on the turret every wind that blew ; 355
Oft with her robe she screen'd the torch's blaze
From dangerous blasts that blew a thousand ways :
Till the tired youth, on rolling surges toss'd, .
Securely landed on the Sestian coast.
Soon as she saw her lover safe on shore, 360
Eager she ran, and led him to her tower,
Welcomed with open arms her panting guest,
And, sweetly smiling, to her bosom press'd :
Then dumb with joy the shivering youth she led,
Still wet and weary, to the genial bed ; 365
Wiped his fair limbs, and fragrant oils applied
To cleanse his body from the oozy tide ;
Then clasp'd him close, still panting, to her breast,
And thus, with fond endearing words, address'd :
' My life, my lover, thou hast suffer'd more 370
Than fondest bridegroom e'er endured before ;
Destined, alas ! dread troubles to sustain,
On the rough bosom of the briny main :
Now let sweet joy succeed in sorrow's place,
And lull thy labors in my warm embrace.' 375
No youths with measured dance the nuptials crown'd,
Nor tuneful hymn's congratulating sound :
No bard invoked the heavenly queen with prayer,
To smile propitious on the wedded pair :
No nuptial torch its golden lustre shed, 380
Bright torch of Love, to grace the bridal bed !

No Iō Pæans musically rung ;
 No greeting parents hymeneals sung :
 But all was gloom, and silence all around,
 Instead of music's love-inspiring sound. 385
 Beneath the covert of the night conceal'd,
 They tasted pleasures mutual faith had seal'd.

But now relentless Winter, that deforms
 With frost the forest, and the sea with storms,
 Bade the wild winds o'er all the ocean reign, 390
 And raise the rapid whirlpools of the main.
 The hoarse wild winds obey, and, with harsh sound,
 Roar o'er the surface of the vast profound,
 Rouse from their beds the scatter'd storms that sleep
 In the dark caverns of the dreary deep : 395
 The trembling sailor hears the dreadful roar,
 Nor dares the wintry turbulence explore,
 But drags his vessel to the safer shore.

But thee, bold youth, no wintry storms restrain,
 Nor all the deathful dangers of the main : 400
 For when thou saw'st the torch's blaze from far,
 (Of nuptial bliss the bright prophetic star,)
 Thee not the furious tempest could control,
 Nor calm the glowing raptures of thy soul.
 Yet sure fair Hero, when the gloomy sky 405
 With gathering clouds proclaim'd rough winter nigh,
 Without her lover should have pass'd the night,
 Nor from the tower, ill-omen'd, shown the light.
 But she, ah hapless ! burns with fond desire ;
 'Tis Love inflames her, while the Fates conspire : 410
 The torch of death now glimmer'd from above,
 No more the gentle harbinger of love.

'Twas night, and angry Æolus had hurl'd
 The winds tempestuous o'er the watery world ;
 The bellowing winds with rage impetuous roar, 415
 And dash the foaming billows on the shore :

E'en then the youth, with pleasing visions fed,
Glow with remembrance of the bridal bed ;
And, while fierce tempests howl on every side,
Floats on the bosom of the briny tide. 420

Waves, roll'd on waves, in hideous heaps are driven,
Swell'd into mountains, and upheav'd to heaven :
Bleak blasts, loud roaring, the vex'd ocean sweep,
Foam the dash'd billows, and resounds the deep.
From every part the blustering terrors fly, 425

Rage o'er the main, and battle in the sky :
The growling thunder of the vast profound
The rocks rebellow, and the shores rebound.
Amidst the watery war, with toils oppress'd,
O'erwhelm'd with billows, and in gulfs distress'd, 430

Leander oft with suppliant prayer implored
The sea-sprung goddess, and old ocean's lord :
Thee, Boreas, too, he summon'd to his aid,
Nor was unmindful of th' Athenian maid :
But prayers are fruitless, and petitions vain ; 435
Love must submit to what the Fates ordain.

From wave to wave the hapless youth is toss'd,
Now heaved on high, and now in whirlpools lost.
His wearied feet no more his will obey,
His arms hang useless, and forget to play. 440

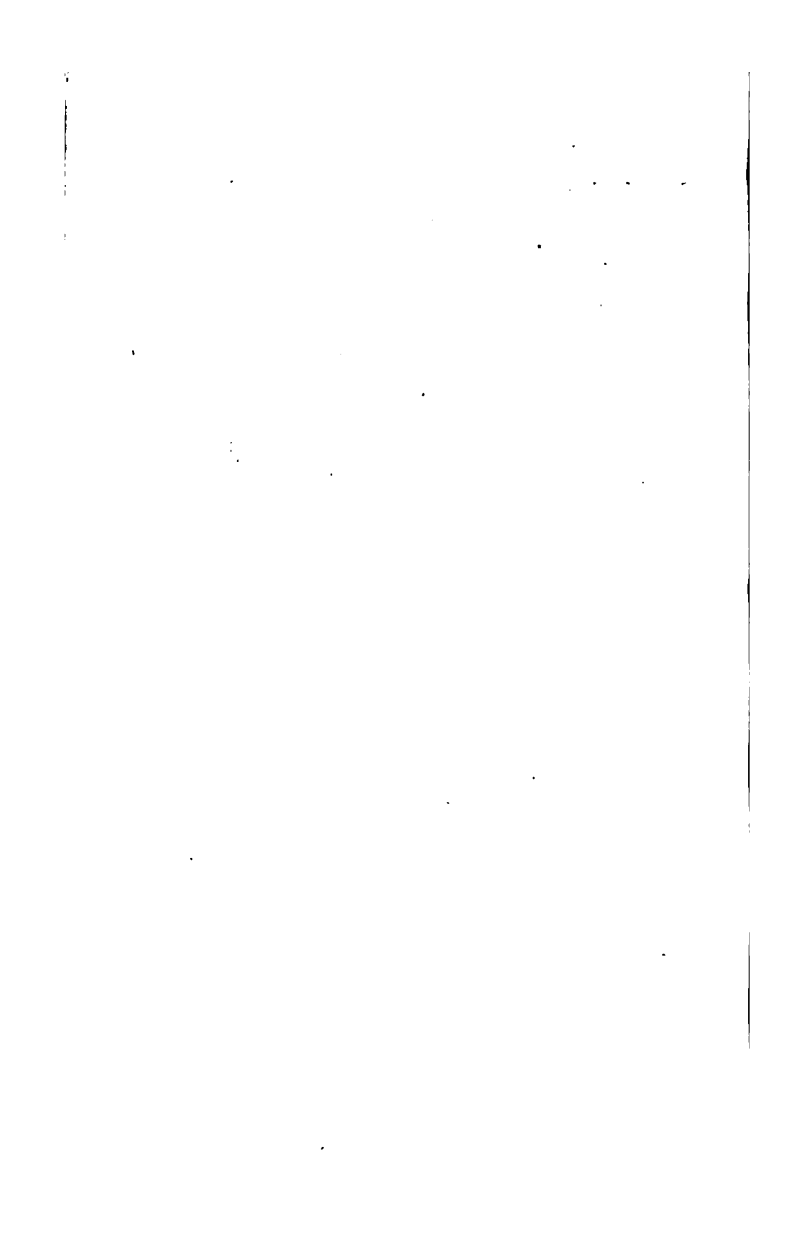
Borne on the surge supine, and void of breath,
He drinks the briny wave, and draws in death.
Thus while in fatal rage each wind conspires,
Extinct at once the flame, and lover's fires,
Fainting he sinks, and with the torch expires. 445

While on the turret Hero mourn'd his stay,
And, fondly sighing, chid his long delay,
Perplexing anguish in her bosom rose,
Nor knew her eyes the blessings of repose.

Now rose the Morn, in russet vest array'd, 450
Still from th' impatient fair the lover stay'd :

Watchful she stood, and cast her eyes around
O'er the wide beach, and o'er the depths profound,
Haply to spy her lover, should he stray,
The light extinguish'd, 'midst the watery way: 455
But when she saw him breathless on the sand,
Stretch'd, ghastly pale, by Death's relentless hand,
She shriek'd aloud; and from her throbbing breast
Rent the gay honors of her flowery vest;
Then from the tower her beauteous body cast, 460
And on her lover's bosom breath'd her last:
Nor could the Fates this faithful pair divide;
They lived united, and united died.

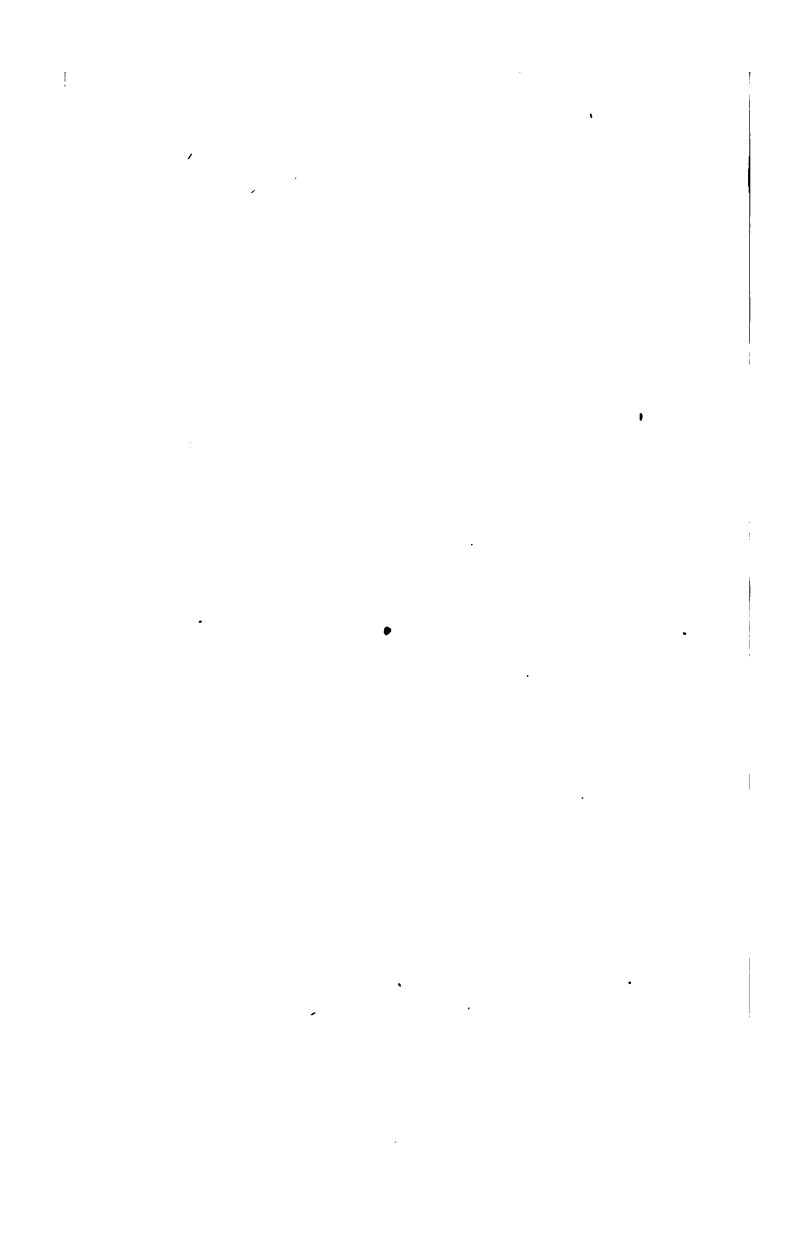
END OF MUSÆUS.



L Y C O P H R O N.

TRANSLATED BY

VISCOUNT ROYSTON.



BIOGRAPHICAL SKETCH

OF

LYCOPHRON.

LYCOPHRON, to whom this poem has generally been ascribed, was the son of Socleus the grammarian, and born at Chalcis in Eubœa. He was the author of many tragedies, of which nothing has reached us but the names; and of several satirical and critical compositions, of which a few fragments are quoted by Athenæus. These productions caused him to be held in such estimation at the court of Ptolemy Philadelphus, that he was one of the seven poets who were honored with the title of The Pleiades; though for this distinction he was probably not a little indebted to the flattering anagrams which he composed on the names of his royal patron and the queen Arsinoë, deriving the one from honey, and saying of the other, that she was 'a violet of Juno.' These are almost the

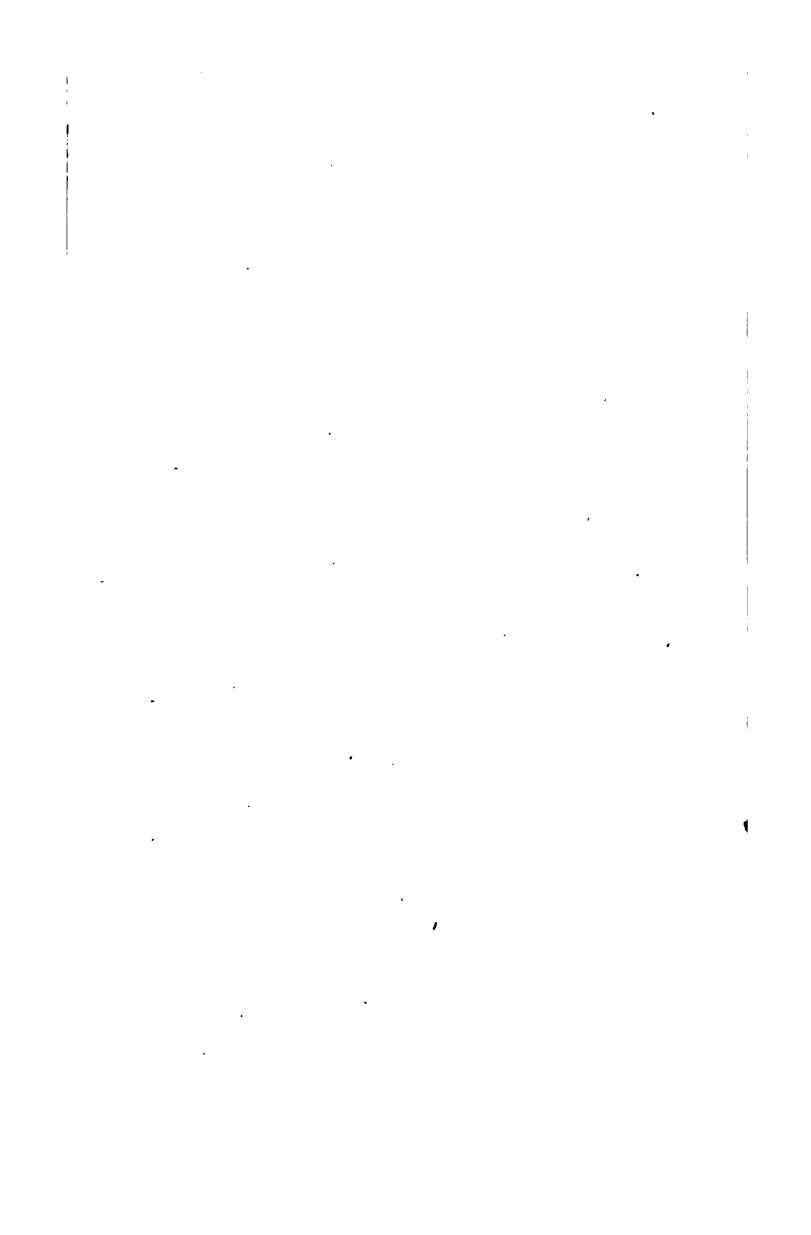
only particulars of his life which are related by Suidas; and we are left to collect from two verses of Ovid that his death was occasioned by an arrow. There is, however, internal evidence in the poem which seems to prove that the Prophecies of Cassandra are not indebted for their origin to Lycophron of Chalcis; for, till Greece became a Roman province, it is by no means probable that the national vanity of a Greek would have allowed him to mention any nation but his own as above all others celebrated in war; still less can we suppose that one whose recorded flatteries have been noticed above, would have thus insisted on their pre-eminence in the court of a powerful sovereign, a successor of Alexander the Great. But the question does not rest solely on hypothesis; for the passage, in which universal empire is attributed to the descendants of Romulus and Remus, seems to be completely decisive. It was not, however, in the time of Ptolemy Philadelphus that the Romans could be said to have obtained the sole power and dominion over the earth and sea. On the contrary, that prince had already sat on the throne of Egypt for five-and-twenty years, when Duilius engaged the Carthaginians in the four hundred and ninety-fourth year of the city, and, first of all

the Roman commanders, was honored with a naval triumph. Nor was it till after the succession of Euergetes that Hamilcar caused his son Hannibal to swear on the altar eternal enmity to Rome; at which period so far was the empire from being consolidated, that it was still destined to see a victorious army lay waste its territories, and to contend not for glory, but for existence. These considerations induce us to refuse to this poem that antiquity which it claims: and as we learn from the eighth book of the *Chiliads* of Tzetzes, that there were several grammarians of the name of Lycophron, it is possible that a similarity in that particular may have caused the author of 'Cassandra' to be confounded with the poet of Chalcis.

Darkness is placed by Burke among the sources of the sublime; and though he may be mistaken as to the cause of that sublimity, we shall scarcely deny the effect, when we find him supported by the high authority and sanction of Virgil. The sensations which are produced on our minds by the absence of light, are perhaps analogous to those which we feel when that mode of writing, metaphorically termed obscure, prevents the formation of distinct ideas, and sets no limits to our conceptions of power. Even Johnson, who was so fond

of subjecting poetry to the test of a severe analysis; allows that an image may be undefined without being incorrect, and that it is sometimes allowable to a poet 'to hover over the abyss of unideal vacancy.' Let us then, before we condemn that obscurity which pervades the oracles of the daughter of Priam, examine whether a stronger light might not destroy the grandeur consequent to supernatural impulse, and, by leaving nothing to the imagination, be calculated for but a weak impression on the memory. The priests who presided at the shrines of Delphi and Dodona were obliged to conceal their impostures from the multitude, by mysterious phrases, and studied ambiguity: this necessity gave rise to the idea that obscurity and prophecy were of necessity connected, nor are poets ever among the first to discard a reigning superstition. Hence the names of animals are appropriated by those persons who are supposed to resemble them in disposition; for simile would be too tranquil, and even metaphor too cold for the dictates of inspiration. The hero is not compared to the lion, but is himself represented as falling on the herds; the love-sick maid becomes a dove; the ravisher is invested with the talons of an eagle; and the selfish and sanguinary monarch is invaria-

bly personated by a boar. This is the constant practice of all writers of prophecy, real or fictitious; we meet with it at every step, whether we listen to the ravings of Cassandra, sympathise with the patriotism of the Cambrian bard, or meditate on the sublime visions of Isaiah. Nor is it by these arts of composition alone that the author of this monodram has labored to escape from the trammels of common speech, but, taught by Homer that the gods use not the language of men, he has selected words from the storehouse of antiquity, and raised his diction by whatever phrase, invented or antiquated, deserved to be adopted or revived. If, not to lose intirely this characteristic of the poem, expressions bearing the stamp of time have occasionally been introduced into the following lines, it is hoped that none have become so obsolete as not easily to be intelligible; for there cannot be a greater absurdity than that a translation should stand in need of a glossary, or, in other words, should itself require to be translated.



CASSANDRA.

ARGUMENT.

CASSANDRA, the daughter of Priam and Hecuba, having received the gift of prophecy from Apollo, repeatedly foretold the heavy calamities which shortly awaited the Trojan city. Her infatuated countrymen, however, turned a deaf ear to her admonitions; and, far from endeavoring to avoid their impending doom, not only regarded her as insane, but also induced her father to place her under the control of a keeper, who, in this poem, relates to his master the predictions which she had just delivered; in which the Trojan princess commences with historical reminiscences of the earliest times, and descends afterwards to the reign of Alexander the Great.

MARK then my words, for I will speak, O king,
Though long the task, and tedious be the toil;
For not with sweet and soothing blandishment
Flow'd from the maiden's lips the gentle stream
Of oracles benign, but sounds of wo
Burst dreadful, as she chew'd the laurel leaf, 5

1 The first twenty-nine lines of the poem are spoken by the guard, appointed by Priam to watch over Cassandra, in his own person.

6 Before the priests delivered their oracles they were accustomed to chew the leaves of the laurel; which tree, from being sacred to Apollo, was supposed to communicate inspiration.

And ever and anon, like the black Sphinx,
 Pour'd the full tide of enigmatic song.
 All shalt thou hear, which memory can retain,
 And through th' obscure of prophecies explore 10
 Thine uncouth way ; for now the barriers yield,
 And o'er th' enchanted ground mine eager soul
 Starts like a steed, and wings her rapid flight.

The morn had left thy brother's bed, the couch
 Of aged Tithon, near to Cerne's isle, 15
 And o'er the misty mountain tops had flown
 Jocund, upborne on Pegasean wing ;
 The busy crew their moorings had unloosed,
 And heaved their heavy anchors from the sand :
 And now th' Idean daughters of the grove 20
 Spread their white wings athwart the Hellespont,
 Walking with insect feet upon the waves
 Beyond Calydna's isle ; their swelling sails,
 White as the plumage of the crane, were fill'd
 With breezes issuing from the stormy north : 25
 When, phrensied as a moon-struck Bacchanal,

7 The Sphinx is called black, probably from the darkness and obscurity of her enigmas.

15 Tithonus was son of Laomedon by Rhœo or Strymo, and consequently half-brother to Priam.

The situation of Cerne is variously laid down by different authors : some, with Nonnus, place it in the east ; Dionysius, in his Geographical Poem, speaks of it as lying towards the south ; and Eustathius, in his Commentary, tells us that by some it was supposed to be far to the west : Lycophron speaks of it as near to the residence of Aurora, and, consequently, must have imagined it to lie east of Phrygia.

20 Cassandra is represented as standing on the hills of Ate, near Troy, and gazing on the ships in which Paris was about to set sail from Phrygia. These galleys are called ' daughters of Ida,' from being built of wood felled on that mountain. From the number of their banks of oars they are compared to centipedes.

23 The Calydneæ are two small islands near Tenedos, according to Strabo.

Cassandra wander'd upon Ate's hills,
Hills crown'd with thousand herds, and pour'd aloud
Presaging sounds, and prophecies of wo.

Ah! luckless nurse! enwrapp'd in ruddy flame 30
Then when the Lion, sprung from triple night,
Steer'd his dark pine across th' Ægean wave,
And hid a host within her hollow womb:
Who fearless leap'd into the cavern'd jaws
Of the sea-monster, through the black abyas 35
Cleaving his bloody way; whose shadowy locks,
Sing'd in the flameless furnace, wave no more:
Who dyed his hands in infant blood, the pest
And fell pollution of my native towers:
Who 'gainst his stepdame's deathless bosom wing'd 40
The iron shaft; and, wrestling with his sire;

30 Cassandra breaks forth into a lamentation on the miseries of Troy: for, previous to the rape of Helen, Hercules had invaded Phrygia, and burnt the metropolis. He is said to have sprung from 'triple Night,' because Jupiter retarded the rising of the sun for three nights, while, under the form of Amphytrio, he slept with his mother Alcmena.

34 After Neptune, with the assistance of Apollo, had erected the walls of Troy, Laomedon refused to pay them the stipulated reward; which so incensed the former, that he sent among the Phrygians a monster of the sea, whose wrath was only to be appeased by the daily sacrifice of a virgin. When the lot fell on one of the three daughters of Phœnodamas, he persuaded the people to substitute Hesione, the daughter of the king: but Hercules leaped down the throat of the monster, and destroyed him. In performing this exploit he lost his hair, which was burnt by the violence of the internal heat.

38 When Hercules, after dragging up Cerberus to light, returned to the city of Thebes, in a paroxysm of madness brought on him by Juno, he murdered his wife Megara, and his own children, conceiving them to be those of Lycus.

40 Hercules, as we are told by Homer, wounded his step-mother Juno in the breast.

41 Hercules established the Olympic games near Elis, and there wrestled with his father Jupiter, who was thence called The Wrestler. The mountain near which the games were celebrated was formerly called the hill of Crenus or Saturn.

(Fast by the rocks of Cronus, where the tomb
 Of earth-born Ischenus, gigantic birth,
 Rears its cold marble, whence the courser starts,)
 Twined round his limbs the sinewy strength of arm: 45
 Who slew the fiend, that, frowning on the wave,
 Guards all the narrow pass where billows roll
 Between Ausonian regions and the shores
 Of Trinacris, where, from the sea-beat rocks,
 She feasts upon the scaly shoals, and laughs 50
 At Death, and Hades' impotent domain :
 For on the vivifying pile her sire
 Heap'd high her limbs, and waved the burning torch,
 Kindling the bright resuscitating flame :
 Whom nor with sword, nor shield, nor massive
 mail, 55
 The dead subdued, and gave again to view
 The dark pavilions and the glooms of hell.
 Ah ! luckless nurse ! again I see thee burnt
 By stern Pelides' son ; while from the bones
 Of Pelops, rescued from the flames, inurn'd 60

43 Ischenus was son of an earth-born giant, and devoted himself to death, that his country might be relieved from famine.

46 Hercules slew Scylla, the daughter of Phorcys ; but her father placed her on the funeral pile, and, when the flames had purified her limbs from all mortal admixture, restored her to life and immortality. She was afterwards changed into a rock, between Italy and Sicily, which island was called Trinacris, from its three promontories.

56 Hercules is said to have been subdued by ' the dead,' because the poisoned robe he received from Dejanira was dipped in the blood of the dead Nessus ; and to have descended a second time to the shades below, because during his life he had gone thither to drag up Cerberus.

58 It was declared by an oracle that Troy should not be taken till there were brought against it, 1st, the son of Achilles ; 2dly, the bones of Pelops ; and 3dly, the arrows of Hercules. These last are called the shafts of Teutarus the Scythian, because he was the instructor of Hercules in archery.

Beside Letrina, springs the smouldering fire;
 And swift from Teutarus' elastic bow
 Fly wing'd shafts, and clangs the Scythian steel!

This shall the jealous nymph reveal, and send,
 Savaged by woes, her love-begotten child; 65
 Shall think upon her widow'd couch, and loathe
 The traitorous bridegroom and the foreign bride!
 But looking, loving, when she sees her lord
 Groan with no med'cinable wound, and lie
 Pierced by those shafts, which to the plume were
 dyed 70

In giants' blood, down from the battlements,
 Down shall she leap, and, frantic with remorse,
 Breathe out her soul upon his heaving limbs.

Again I mourn thee, and again: for, lo!
 As swells the conquering flame before the wind, 75
 Soon shalt thou see the lance's lurid gleam,
 And blazing palaces and dying men!

Again I mourn thee! Fire shall wrap the tomb

61 Letrina is a town of Elis, in which the bones of Pelops were buried.

64 Enone, with whom Paris lived before he deserted her for Helen, was so incensed at his conduct, that she sent her son Corythus to give assistance to the Grecian armies: but when she saw her perfidious husband transfixed by the arrows of Philoctetes, which inflicted incurable wounds, and found that her skill in medicine (of which she boasts in the Epistles of Ovid) was of no avail, she threw herself headlong from a tower, or, according to some authors, strangled herself.

71 When the giants waged war against Heaven, the gods found it necessary to call in the assistance of Hercules, who slew some by his arrows, while Jupiter destroyed others by his lightning. To these weapons Philoctetes succeeded.

78 Cassandra prophesies that fire shall destroy the tombs of her ancestors, and, amongst others, that of Dardanus the son of Electra, who was a daughter of Atlas; which Dardanus, during the deluge of Deucalion, saved himself in a boat composed of the hides of beasts, and passed into Phrygia from Samothrace, leaving the cave of Zerynthus, which was sacred

Of him, the son of the Atlantic nymph,
 Who round his limbs involved the leathern spoil, 80
 Borne on his sutable bark, and rode the waves
 Of shoreless seas, alone, as when the boar,
 The tusky king, in solitary pride
 Fares by the Danau; thence from Saüs' heights
 Swam like the bird, who round Rithymna's steep 85
 Dips her white wings in the salt ooze, and steer'd
 From the Zerynthian cave of Hecate,
 What time Jove spread the sluices of the skies
 In wild uproar: Earth heard the billows break
 About her, and above; high palaces 90
 Came crashing down; and the pale sons of men
 Swam, and saw death in every swelling wave:
 On fruits, and acorns, and the growth of grapes,
 Sea-monsters batten'd: e'en upon that couch
 Where Luxury had languish'd, cumbrous forms, 95
 Dolphins, and orcs, wallow'd unwieldily.

I see the Gryphon spread his leathern wings,
 And mount upon the sharp winds of the north,
 To pounce the Dove, whom erst the snowy Swan
 Engender'd, walking on the wave, what time 100
 Around the sacred secundines of gold
 Glean'd the pure whiteness of the circling shell.

to Hecate, and Saüs, which some call a promontory of Thrace, others an island, but which the commentator on Nicander, cited by Potter, affirms to have been a mountain of Samothrace, which was also sometimes called Saüs.

85 Rithymna was a town in Crete. The shores on which it was built abounded with sea-gulls, and other marine birds.

97 The ravisher of Helen is here appropriately denominated 'the gryphen,' a fabled animal, said to have the head and paws of a lion, and the wings of an eagle.

99 By the Swan is meant Jupiter, who assumed that form in order to deceive Leda, and thus became the father of Helen, who was produced from an egg. She is called a Dove, from her resembling, in amorous propensities, that bird, which was consecrated to Venus.

Down the steep pass and Acherusian Way
 I see thee fare, no more on rural cares
 latent, or rural joys; no more on heights 105
 Of wood-crown'd Ida shalt thou stand the judge
 Of rival beauty, but by Laas' towers
 Steer on, and shoot by the Malean rock;
 For fields, and fleecy flocks, and herded kine,
 And fragrant herbage, and terrestrial oar, 110
 A bark shall bear thee to the double pass
 And Gythian plains, where to the yielding sand
 The crooked teeth shall bind thine hollow pine,
 And winds no longer vex thy folded sail.
 On the soft heifer wolf-like shalt thou spring 115
 With eager joy: she reckless shall desert
 Her orphan doves; and e'en maternal love
 With waving hand shall beckon back in vain
 The flying prey, who to the net shall rush,
 Scared by the flutterings of the scarlet plume: 120
 And on the beachy verge of the salt sea
 Shall burn the fatlings of the flock to those

103 The Acherusian Way was near the promontory of Tænarus, leading to Lacedæmon. Near to it was situated a cave, by which Hercules is said to have returned from the infernal regions.

108 Malea is a promontory, and Las, or Laas, a city of Laconia.

110 By the 'terrestrial oar' is meant a corn-van.

111 'The double pass' here denotes two passes in the mountains of Laconia. Gythium was a town and harbor in the same country, according to Strabo and Polybius.

115 Helen is alluded to by the term 'heifer.'

117 Hermione and Iphigenia: but most authors agree in giving to Helen only one daughter, Hermione, who was married to Neoptolemus.

120 It was customary among the ancients to catch deer by gradually inclosing them with ropes, on which were tied scarlet feathers: by this contrivance they were so much terrified, as to be prevented from breaking through.

122 Helen, terrified by a dream, sacrificed to Leucothea

Of ocean nymphs who bid soft airs of heaven
 Pant on the joyous ocean. Thou shalt run
 Beyond Scandea and the jutting crags 125
 Of Ægilus, and, gazing on thy prey,
 Laugh loud, and joy in thy successful toils;
 Bathing thy soul in love, where, in his isle,
 The dragon monarch rear'd his blended form.
 But, ah! no more thy baffled arms shall press 130
 The bright-hair'd nymph, but clasp unto thy breast
 The cold embrace, the visionary joy,
 Ghost of departed love, shade of a dream.
 For he (who wedded the Phlegrean maid,
 On whose dark brow ne'er sits the smile of joy, 135
 Down whose stern cheek ne'er rolls the tear of wo,
 Who fled from stormy Thrace, unto the shores
 Where Nile redundant with expanded wings
 Broods on the bedded foison, not with steeds,
 Nor painted ships careering o'er the main, 140

and the sea nymphs, then fled with Paris to Egypt, (or was driven thither by a storm, according to Herodotus,) passing Ægilus, a promontory of Peloponnesus, and Scandea, a port of Cythera.

129 Ericthonius, king of Attica, had the feet of a dragon: from him the Athenians were styled Ericthonii.

130 Lycophron attributes to Proteus this substitution of a phantom in place of Helen: Euripides ascribes it to Juno. Lycophron tells us that Paris was not deprived of his prize till he had effected his purpose in the island of Salamis: but both agree in asserting that the son of Priam brought with him to Troy, not Helen, but a visionary resemblance.

134 Proteus, the son of Neptune, came from Egypt into Thrace, and there married Torone, an inhabitant of Phlegra. By her he had two sons, Polygonus and Telegonus, who gave such offence to their father by their cruelty to strangers, that he asked and obtained of Neptune that the Earth might afford him a passage through her bowels from Pallene to Egypt. When his sons were afterwards slain by Hercules, he displayed neither joy, because he was their father, nor grief, because he execrated their wickedness.

But through th' obacure and cavern'd gloom of
earth

Wound as a mole his uncouth way, and heard
The waves of ocean roar above his head ;
What time he cursed his murderous progeny,
And pour'd unto his sire the prayer, that then 145

Those plains he might regain, from whence he came
Far as the nurse of the gigantic brood,
Far as Pallene's desolated shore,)

He, just as Guneus, whom the sons of men
Justest extol, by sacred Themis led, 150

Ichnæan maid, high arbitress of right,
Shall seize thy wapton bride, and drive thee far
From the soft cooings of thy billing dove :

For not the loves of Antheus, nor the guests
Who pour'd on Lycus' and Chimæreus' tomb 155

148 Eustathius, in his Commentary on Dionysius, says that Pallene is a town of Thrace, and also a triangular peninsula, formerly inhabited by giants.

149 It is for his justice that Proteus is compared to Guneus, who was renowned for that virtue throughout Arabia : and who, according to the scholiast, was sent by Semiramis to assist the Babylonians against banditti.

151 We learn from Strabo that Themis was styled Ichnæan, from Ichnæ, a city of Thessaly. She is also called Ichnæan by Diodorus and Homer.

154 Antheus, the son of Antenor, was much beloved by Paris, by whom he was accidentally slain while Menelaus was at Troy. Paris, dreading the anger of Antenor, fled to Sparta, and became in his turn the guest of the husband of Helen, but violated the rites of hospitality, and disregarded the obligations contracted by partaking of his salt, which among the ancients was considered sacred, and without which no sacrifice was ever undertaken ; whence Lycophron gives it the epithet of ' hallowed.' Among the Arabians salt is the symbol of hospitality ; and when they would express the greatest abhorrence and detestation, they say of a man that he is ' a bread and salt traitor.'

155 Lycus and Chimæreus were sons of Prometheus, and buried at Troy : when afterwards a famine oppressed the

Their dark libations, nor the hallow'd salt
 Of earth-encircling Neptune, nor the rites
 Of hospitable Jove, could move thy soul,
 Stern as the bear which nursed in Ida's woods
 Thine infancy, fit nurture for fit child : 160
 Wherefore all joyless shalt thou strike the lyre,
 Trilling vain chords and bootless melodies,
 And pour the fruitless tear, when thou shalt mark
 Thy native towers, which erst the son of Jove
 Mantled in ruddy flame, and in thine arms 165
 Embrace the fleeting shade of her who hears
 Pleuronian Mænad, for whose beauteous form
 Five times the bridal torch shall shed around
 Its saffron light of love ; for so the Fates,
 Ancient of days, dread daughters of the main, 170
 Have stamp'd their web, and ratified her doom.

Spartans, an oracle commanded them to send a deputation to Phrygia for the purpose of sacrificing at their tombs : in consequence, Menelaus came to Troy, and returned with Paris to Lacedæmon.

159 Paris, while an infant, was exposed in the forests of Ida, where some authors assert him to have been nursed by a she-bear.

167 Pleuron is a town of Peloponnesus, whence Helen is called Pleuronian ; but Pausanias tells us that Pleuron was the grandfather of Leda, and that his descendants bore his name as a patronymic. Helen is styled a Mænad, or priestess of Bacchus, from her frantic conduct.

168 Lycophron, in the following verses, particularises the five husbands of Helen ; in which enumeration he confounds the shadow with the substance : for if her image went to Troy, she cannot with propriety be said to have espoused Deiphobus.

169 The Fates are said by Orpheus and Hesiod to be daughters of Night, because their decrees are hidden from mortals : by Lycophron they are called children of the Ocean, either because to water was ascribed the production of every thing, or perhaps from their cruelty and inexorability. The ancients in general seem to have imagined that mankind were subject to a blind and unalterable destiny ; though Cleanthes inculcates the absolute freewill of man.

Two eagles, stooping from the clouds, shall seize
 The trembling bird, and swoop upon their prey.
 A scion next, who blossoms from the roots
 Which sprout by Caricus' immortal stream, 175
 Or Afric Plynos, sprung from Cretan seed,
 Shall twine his branching honors round her limbs;
 Whose kindred blood in dreadful banquet quaff'd
 Erinny's, mistress of the mystic sword,
 Queen of the fields of Enna, and entomb'd 180
 The shoulder, soon with ivory white to gleam:
 But youth again illumed his cheek, again
 He rose to light and life; strong passion seized
 Eretheus, monarch of the main, he snatch'd
 His prize, and bore to Letrinian plains, 185

172 Theseus and Paris, who are called eagles, from having each carried off Helen.

174 Menelaus is said to spring from branches flourishing by Caricus, a river of Laconia, and Plynos, a city of Africa, because Hippodamia, the mother of his father Atreus by Pelops the Laconian, was descended from Atlas the African. Atreus married Aërope, the grand-daughter of Minos king of Crete; for which reason Menelaus is called 'half a Cretan,' and 'a barbarian,' because Tantalus, the father of Pelops, came into Greece from Lydia, according to Pindar; according to others, from Phrygia or Paphlagonia.

178 Pelops was slain by his father Tantalus, and served up at a banquet of the gods, but was afterwards restored to life; and a shoulder of ivory given to him by Jupiter, replaced that which had been eaten by Ceres.

179 Ceres is called Erinny's by Callimachus. Enna is that plain of Sicily where

Proserpine, gathering flowers,
 Herself a fairer flower, by gloomy Dis
 Was gather'd.—MILTON.

184 Pelops, after his resuscitation, was carried off by Neptune Eretheus to the plains of Letrinæ in Elis, there to contend with Enomaus, who had promised his daughter Hippodamia to whoever could conquer him in the chariot-race, but annexed to his challenge an express condition that his competitor, if vanquished, should be put to death.

(Where Molpis rears on high his marble form,
 Molpis, whose blood to Jove ethereal flow'd,)

There on the course the guilty lover slew

The guilty father of the fair ; such wiles,

Such impious arts, such subtleties of death, 190

Th' unhallow'd son of Cadmilus disclosed ;

Disclosed to his own ruin ; for he drank

The wave Myrtoan, and the bitter stream,

Whelm'd in his watery sepulchre. What now

Avails that flying o'er the dusty plain, 195

Swift Psylla whirl'd the rattling chariotry,

Or fleet Harpinna, borne on harpy wings ?

The fourth, the brother of the ravening hawk,
 Shall wed the shining mischief ; loud acclaim

In supple wrestlings and in sinewy force 200

Shall hail him conqueror of the second prize.

Round her the fifth, in dream-created joys,

Shall clasp his visionary arms, whose bride,

Cytean Mænad, on the stranger forms

186 Molpis was a noble youth of Elis, who devoted himself to death, in obedience to an oracle, that his country might be relieved from excessive drought. The gratitude of his fellow-citizens erected a temple to Jupiter the God of rain, and placed in it a statue of their benefactor.

188 Pelops conquered by the treachery of Myrtilus the charioteer, who removed the iron linch-pins from the naves of his master's chariot-wheels, and substituted wax in their room.

191 Myrtilus was the son of Mercury, who was adored by the Bæotians under the name of Cadmilus.

198 Deïphobus became the husband of Helen after the death of Paris, having gained the victory in the games instituted by Priam on that occasion. Deïphobus was considered as inferior only to Hector, whence he is said to bear off the second prize of strength. Paris is called a hawk, in allusion to the rape of Helen.

202 Achilles dreamed that he was married to Helen ; and Cassandra prophesies that in process of time he shall marry Medea, who fled with Jason from Cytea, a city of Colchia.

Shall gaze with frantic eyes ; son of the sire 205
 Who, flying from CEnone, pour'd the prayer,
 Nor pour'd in vain ; straight, from the genial earth
 Blackening with insect swarms innumerable,
 Rose the tall troops of marshall'd myrmidons
 In serried files, or goodly front of war ! 210
 Son of the sire who snatch'd him from the flames
 Where six had left their infant lives in fire.

The perfumed youth, retracing all his way,
 Shall rouse the wasps, thick clustering in their cells,
 E'en as a boy who wraps in smoky steams 215
 The wing'd swarms, sons of the peopled air.

Whence is that heifer ? whence upon her brow
 Pour they those floods of libatory wine ?
 Red to the winds shall flow her fated blood !
 What ! though enwomb'd within the sacred shrine 220

206 Peleus, having accidentally killed his brother Phocus, and being consequently compelled to fly from the island CEnone or CEnopia, which afterwards took the name of Ægina the daughter of Asopus, intreated of Jupiter to raise him up an army, with which to supply the place of those attendants whom he had lost : the deity granted his prayer, and caused a swarm of ants to assume the human form. The men so produced were called myrmidons, from the Greek word signifying an ant.

211 Meursius has produced a passage from the scholia on Homer, which tells us that Thetis, incensed at having been compelled to marry a mortal, destroyed six of her children, by throwing them into the flames as soon as born ; but that the seventh was saved by Peleus, who named him Achilles. But this is contrary to Homer himself, who makes Achilles say that Thetis had no other child.

213 Paris is intended by the ' perfumed youth ' who, returning to Troy with Helen, roused the Greeks, who are styled ' wasps,' to follow and regain her.

217 Iphigenia, whom the Greeks would have sacrificed at Aulis, in order to appease Diana and procure a favorable wind ; but the goddess substituted a hind. The boy, with whom Lycophron tells us she was pregnant, was Neoptolemus. Other authors, however, assert him to have been the son of Achilles by Deïdamia.

Of her chaste body past the dragon boy,
Whom stern arbitrement of war shall style!

Long 'mid the Salmydesian waves shall seek
Her hapless bridegroom, and shall waste the hours,
The tedious hours, within the whitening isle, 225
Where feebly through the marish Celtus flows;
And ages of revolving years revere
'The Bridegroom's Course' upon the sounding shore,
There where he wept his fruitless search, and sigh'd,
Rapt of his regal spouses; but the nymph, 230
'Mong lustral urns and sacrificial steams,
Shall blow the flames which round the caldron blaze
Of Hades, boiling from th' abyss, and still
With frequent corpses glut its sable jaws.

Thus shall he wander on the Scythian shore, 235
For five long years shall wander wearily,
While thick round Saturn's marble altar swarm
The thronging hosts, and view, devour'd in death,

223 Achilles, after the disappearance of Iphigenia, sought for her in Scythia, and, not succeeding, dwelt long in the island Leuce, or White Isle, which was afterwards called the *Insula Achilles*. *Salmydessus* is a river of Thrace, which falls into an inlet of the Euxine, and gives to it the name of the Salmydesian sea.

226 Celtus is the name of a lake connected with the northern parts of the Euxine.

228 The scholiast on Dionysius tells us that on the shores of Scythia was a broad strand called 'the Course of Achilles': it is a peninsula near the mouth of the Borysthenes, the shape of which is compared by Pliny to a sword.

230 Iphigenia was priestess of Diana in Scythia, and compelled to sacrifice to the goddess all strangers who were cast on the shores. But all these stories are contrary to Homer, who makes Agamemnon, during the siege of Troy, propose to Achilles to marry his daughter Iphigenia, or, as she is there called, *Iphianassa*.

233 While the Greeks were sacrificing, a serpent was seen to steal to a nest, and devour nine birds, and lastly their mother. This prodigy was interpreted to mean that Troy should resist for nine years, and be taken in the tenth.

The fluttering mother and the callow young.

An oath! an oath! they have an oath in heaven!
 Soon shall their sail be spread, and in their hands 241
 The strong oar quivering cleave the reflux wave;
 While songs, and hymns, and carols jubilant
 Shall charm the rosy god, to whom shall rise,
 Rise from Apollo's Delphic shrine, the smoke 246
 Of numerous holocausts: well pleased shall hear
 Enorches, where the high-hung taper's light
 Gleams on his dread carousals, and when forth
 The savage rushes on the corny field
 Mad to destroy, shall bid his vines entwist 250
 His sinewy strength, and hurl him to the ground.

I see the long and linked chain of woes
 Rippling the deep, and drawing on my Troy
 Wide-wasting storms, and deluges of flame!
 Oh! ne'er had Cadmus on the beachy verge 255
 Of Issa thee engender'd; thee, the fourth
 From giant Atlas; thee, who to the Greeks
 Shalt prophesy of wars and victories,
 Prylis, and teach thy kindred blood to flow!

240 The suitors of Helen bound themselves by an oath to maintain in the possession of her whomsoever she should choose to be her husband. They afterwards renewed their engagement while the fleet lay wind-bound at Aulis.

245 Agamemnon sacrificed to Bacchus in the temple of Apollo at Delphi, where those deities were jointly worshipped.

247 Enorches is a name of Bacchus, who, in return for the sacrifices of Agamemnon, overthrew his enemy Telephus, king of Mysia, by entangling his feet in a vine. By the 'corny field' is meant the Grecian army.

252 By the 'chain of woes rippling the deep' is meant the line of Grecian ships proceeding against Troy, or perhaps simply that misfortune on misfortune would follow the rape of Helen.

256 Lesbos was anciently called Issa.

259 Mercury was called Cadmus, or Cadmilus, by the Bo-

Oh ! that my sire had wrapp'd in Lemnian flame 260
 The fated pair, nor scorn'd the voice divine,
 And Terrors walking round the couch of sleep
 In moody march ! then not upon our shores
 Had burst such billows of o'erwhelming wo.

And now Palemon, to whom infant shrieks 265
 Rise from red furnaces of sacred flame,
 Shall see the plains, where rules the regal spouse
 Of old Oceanus, Titanian queen,
 Rippling with sea-birds, as they wave their wings
 Of corded plumes, and on the waters fly. 270

And now the dark and damp embrace of Death

otians. Prylis, his son, is said to be the fourth from Atlas, because Maia, the mother of Mercury, was daughter to that god. The Trojans are 'called his 'kindred blood,' because Dardanus was the son of Electra, who was also the daughter of Atlas.

261 Hecuba and Paris. When the former dreamed that she was delivered of a firebrand, Æsacus, the son of Priam and Arisba, advised that, in order to avert the impending calamities, both mother and son should be destroyed ; but with this advice Priam neglected to comply.

265 Palemon, or Melicerta, was the son of Ino, who, flying from the rage of Athamas, leaped with him, while he was yet an infant, into the sea, where he was received into the rank of marine deities. He was worshipped at Tenedos, and children were sacrificed at his altars in memorial of his having been himself a child.

267 Tethys, the wife of Oceanus, was one of the Titans, the children of Earth and Uranus. By the sea-birds are understood the Grecian vessels.

271 Cynus, the son of Apollo or Neptune, being shut up in a chest as soon as born, and cast into the sea, was found and educated by some fishermen. He afterwards married Procles, by whom he had two children, Tenus and Hemitheia. After the death of his wife he married Phylonome, or Polybea, who, according to Plutarch, becoming enamored of Tenus, and enraged at his not returning her passion, suborned Molpus, a musician, to swear that Tenus had grossly insulted his stepmother. Cynus confined his children in the chest, and set them adrift ; but they floated to the island of Leucophris, of which Tenus became king, and called it, from his

Entwines the children and the sire ; from high
 The missile marble rushes on their heads
 Thundering from stern Pelides' hand: ah ! now,
 Now what avails that, when the fabling bard 275
 Pour'd his rank venom in their father's ears,
 Safely they rode upon the surging wave
 In crazy bark, as erst had roam'd their sire,
 Consorting long with dolphins of the deep,
 And forms marine, till tangled in the nets 280
 Of laboring mariners ? And with them lies
 Mnemon, whose mind the Nereid mother stored
 With precepts sage ; but Memory to his eyes
 Ne'er shall unroll her truth-recording page,
 Till biting falchions feast upon his gore. 285

Hark, how Myrinna groans ! the shores resound
 With snorting steeds, and furious chivalry :
 Down leaps the wolf, to lap the blood of kings,
 Down on our strand ; within her wounded breast
 Earth feels the stroke, and pours the fateful stream
 On high, the fountains of the deep disclosed. 291

Now Mars showers down a fiery sleet, and winds
 His trumpet-shell, distilling blood ; and now,

own name, Tenedos. Cycnus, having discovered the truth, slew Phylonome, and came to dwell at Tenedos, but was killed by Achilles, together with his son. Hemithea, while flying from the conqueror, was swallowed up by the earth.

282 Mnemon was placed near Achilles by Thetis, in order to remind him that death would be the consequence of his slaying a son of Apollo ; but he forgot the admonition, and was killed by Achilles for his negligence, as soon as that hero perceived that in putting Cycnus to death he had unwarily fulfilled the prediction.

286 Myrinna was a town not far from Troy, so called from the tomb of Myrinna the Amazon. It was at this place that the Trojans collected an army to oppose the Greeks.

288 Achilles, who is said to have leaped down from his ship with such force that a fountain sprung up from under his heel.

293 Shells were used by the ancients instead of trumpets.

Knit with the Furies and the Fates in dance,
 Leads on the dreadful revelry : the fields 296
 With iron harvests of embattled spears
 Gleam ; from the towers I hear a voice of wo
 Rise to the steadfast empyrean ; crowds
 Of zoneless matrons rend their flowing robes,
 And sobs and shrieks cry loud unto the night, 300
 One wo is pass'd !—another wo succeeds !

This, this shall gnaw my heart ! then shall I feel
 The venom'd pang, the rankling of the soul ;
 Then when the eagle, bony, gaunt, and grim,
 Shall wave his shadowy wings, and plough the winds
 On clanging pennis, and o'er the subject plain 306
 Wheel his wide-circling flight in many a gyre,
 Pounce on his prey, scream loud with savage joy,
 And plunge his talons in my brother's breast,
 (My best beloved, my father's dear delight, 310
 Our hope, our stay !) then, soaring to the clouds,
 Shower down his blood upon his native woods,
 And bathe the terrors of his beak in gore.

I see the murderer trim with reeking hands
 The golden balance nicely poised ; but soon, 315
 In mortal mart, and dread exchange of war,
 For him the beam shall vibrate, and for him
 With shining ingots, and with precious sands
 Glean'd from Pactolian shores the scale shall gleam,
 Ere in that urn, which erst the rosy god 320

303 The following passage alludes to the death of Hector, and to the circumstance of his being dragged at the chariot-wheels of Achilles, who is called an eagle.

314 Achilles restored the body of Hector to Priam on condition that he should receive a great weight of gold : when therefore he was himself slain by Paris in the temple of Apollo Thymbæreus, the Trojans refused to give up his body unless the ransom was refunded.

320 The urn which contained the ashes of Achilles was given to Thetis by Bacchus.

Gave to the daughter of the waves, be laid
 His funeral ashes mouldering ; him the nymphs
 Shall mourn, who love the streams of Bephyrus,
 Or waters welling from Pimplean founts
 Beside Libethrus, and shall heave the sigh 325
 For him, who, not for pity, but for gold,
 Gave the sad remnants of the mighty dead ;
 Who, fearing death, shall round his sturdy limbs
 Throw the soft foldings of the female robe
 Effeminate, and tease the housewife's wool ; 330
 Who last shall print upon our sand his steps,
 His tardy steps, and oft from troubled sleep,
 As Hector's image walks around the bed,
 Start at the lance's visionary gleam.

O God ! what column of our house, what stay, 335
 What massy bulwark fit to bear the weight
 Of mightiest monarchies, hast thou o'erthrown !
 But not without sharp pangs the Dorian host
 Shall scoff our tears, and mock our miseries,
 And, as the corpse in sad procession rolls, 340

323 Bephyrus is a river of Macedonia ; but Pausanias tells us that Helicon is so called when it rises again after having lost itself in the earth. Libethrus is a mountain of Macedonia, according to Tzetzes ; but Pausanias gives the name of Libethra to a city near Mount Olympus. Pliny calls Libethra a fountain near Magnesia. Pimple is a fountain, or a hill, according to Catullus and others. By the nymphs, Lycophron may mean the Muses, who are called Libethrides ; though Pausanias tells us, that at the distance of forty stadia from Coronea was the mountain Libethrius, where were the statues of the Muses and the Libethrian nymphs.

328 Thetis, when the oracle declared that Achilles would die before Troy, sent him to the island of Scyros, where he remained some time in the court of Lycomedes, disguised as a virgin.

335 Cassandra calls Hector the column and support of the house of Priam :

With Atlantean shoulders fit to bear
 The weight of mightiest monarchies.—MILTON.

Shall laugh the loud and bitter laugh of scorn,
 When through the blazing helms and blazing prows
 Pale crowds shall rush, and with uplifted hands
 And earnest prayer invoke protector Jove
 Vainly ; for then nor foss, nor earthy mound, 345
 Nor bars, nor bolts, nor massy walls, though flank'd
 With beetling towers, and rough with palisades,
 Aught shall avail ; but (thick as clustering bees,
 When sulphurous steams ascend, and sudden flames
 Invalde their populous cells) down from the barks, 350
 Heaps upon heaps, the dying swarms shall roll,
 And temper foreign furrows with their gore !

Then thrones, and kingdoms, potentates whose veins
 Swell high with noble blood, whose falchions mow
 The ranks, and squadrons, and right forms of war, 355
 Down e'en to earth thy dreaded hands shall crush,
 Loaded with death, and maddening for the fray.
 But I shall bear the weight of wo, but I
 Shall shed the ceaseless tear ; for sad the dawn,
 And sad the day shall rise when thou art slain ! 360
 Saddest while Time athwart the deep serene
 Rolls on the silver circle of the moon.

Thee too I weep, no more thy youthful form
 Shall blossom with new beauties, now no more
 Thy brother's arms shall twine about thy neck 365
 In strict embrace, but to the dragon's heart
 Swift shalt thou send thy shafts entipp'd with flame,
 And round his bosom weave the limed nets
 Of love ; but loathing shall possess thy soul,

348 Hector, in the Iliad, pursues the Grecians to their in-
 trenchments, bursts the gates, and sets their vessels on fire.
 Homer informs us that these fortifications consisted of a wall
 and foss, defended by palisades.

363 Troilus, whom Achilles slew in the temple of Apollo
 Thymbraeus.

Thy blood shall flow upon thy father's hearth, 370
And low the glories of thine head shall lie.

Ah me ! thy sorrows, and thine alter'd form !
And you, ye sad harmonious nightingales !
For one the riven earth shall wide disclose
A horrid chasm, and hell shall gape beneath, 375
E'en in that grove, where oft the heifer stray'd
Awaiting secret love, there where my sire
Sent forth the dread behest, and in one fate
Involved the mother and her child, ere yet
With lustral dews and purifying streams 380
The hapless nymph had purged Lucina's stain.

Thee shall the lion son of Iphis drag
To bloody rites, and nuptial sacrifice,
Like his dark mother on the Taurid shore,
Who, crown'd with chaplets of infernal bloom, 385
Shall stand, and pour her life into the bowl,
What time her side shall feel Candaon's blade,
Raised by the priestly dragon, who from oaths
Shall free the wolves which howl about her tomb.

Thee, venting curses on the Thracian shore, 390

372 The first line of this section refers to Hecuba, who was changed into a dog : and the second to the sisters of Cassandra, Laodice and Polyxena.

374 Laodice, lamenting the miseries of her situation, and the misfortunes of her country, asked and obtained that the earth might open and swallow her up, before she was dragged into captivity.

376 Lycophron tells us that Laodice was swallowed up by the earth in the grove where Cilla and her son were put to death by order of Priam, who chose to understand the prediction of Æsacus as applying to them.

382 Polyxena was betrothed to Achilles, whose phantom appeared after his death, and commanded the Greeks to sacrifice her at his tomb. By ' the Lion son of Iphis ' is meant Neoptolemus, the son of Achilles and Iphigenia ; other authors make him the son of Deïdamia ; for Iphis is merely a contraction for Iphigenia.

390 Hecuba was carried away captive into Thrace after the

The stony shower shall crush, and high shall rise
 The rocky mount upon thy mangled limbs,
 Changed to a dog, thy fierce eyes glaring fire !

Stretch'd at the altar of Hercean Jove,
 His grizzled locks shall sweep the marble floor, 395
 Clotted with blood, whom for his sister's veil
 Ransom'd, again the conqueror sent to view
 His ruin'd city rushing from her seat ;
 Whene'er the wily serpent shall display
 The torch on high, whose meteor flame shall gleam 400
 With baleful glories and fell floods of light,
 Then loose the bars, and free the poison'd host
 Who pant for blood within the piny womb ;
 And he, the subtle son of Sisyphus,
 Shall teach his perjured kinsman to unveil 405
 The guiding star, the cresset of the night,
 To those who, steering by Leucophrys' rock,
 Shall pass those isles where sleep the venom'd coil,
 Who round the sons and round the sire, shall twine

destruction of Troy. She was there stoned by the Greeks, who were incensed by the bitterness of her reproaches, and was afterwards said to have been changed into a dog.

394 Priam was killed at the altar of Hercean Jove.

396 After the conflagration of Troy by Hercules, Priam was ransomed with the veil of his sister Hesione.

399 The serpent is Antenor, who is said to have betrayed Troy to the Greeks, seduced by their promises to make him king, and to have released them from their confinement in the wooden horse.

404 Ulysses is perpetually called the son of Sisyphus by the tragedians ; Laërtes, his reputed father, having married Anticlea while pregnant.

405 Sinon was first-cousin to Ulysses, for Æsymus his father was brother to Anticlea. Sinon deceived Priam by representing himself as a deserter from the Grecian army.

407 Leucophrys was the ancient name of Tenedos, whither the Greeks retired to induce a belief that they had abandoned their designs against Troy. From this island came the serpents which destroyed Laocöon and his two sons.

Their folds, and tie the snaky knot of death. 410

But I, who fled the bridal yoke, who count
The tedious moments, closed in dungeon walls
Dark and o'er-canopied with massy stone ;

E'en I, who drove the genial god of day
Far from my couch, nor heeded that he rules 415

The Hours, eternal beam ! essence divine !
Who vainly hoped to live pure as the maid,
The Laphrian virgin, till decrepid age

Should starve my cheeks, and wither all my prime ;
Vainly shall call on the Budean queen, 420

Dragg'd like a dove unto the vulture's bed !
But she, who from the lofty throne of Jove
Shot like a star, and shed her looks benign

On Ilus, such as in his soul infused
Sovereign delight, upon the sculptured roof 425

Furious shall glance her ardent eyes ; then Greece
For this one crime, ay, for this one, shall weep

411 Apollo conferred on Cassandra the gift of prophecy, on condition that she should return his love ; but when he discovered her deceit, and found himself unable to resume his gift, he decreed that her prophecies should never be believed. She was consequently considered as mad, and inclosed by Priam in a vaulted dungeon.

418 An epithet given to Minerva. Pausanias informs us that she was worshipped under that name by the Calydonians and Messenians, because her statue was erected by Laphrius, a Phocian.

420 Budean is an epithet of Minerva given to her in Thesaly.

422 The palladium, or statue of the goddess is said to have fallen from heaven, and to have rendered by its presence the city impregnable. When the temple in which it was enshrined was on fire, Ilus rushed in, and rescued it from the flames : he lost his sight, but it was restored by the favor of Minerva.

425 Cassandra was violated by Ajax Oileus in the temple of Minerva, whose statue averted her eyes, and fixed them on the roof, that she might not behold that abomination.

427 The crime of Ajax is said by Juno in the Æneid to

Myriads of sons ; no funeral urn, but rocks
 Shall hearse their bones ; no friends upon their dust
 Shall pour the dark libations of the dead ; 430
 A name, a breath, an empty sound remains,
 A fruitless marble warm with bitter tears
 Of sires, and orphan babes, and widow'd wives !
 Ye cliffs of Zarax, and ye waves which wash
 Opheltes' crags, and melancholy shore, 435
 Ye rocks of Trychas, Nedon's dangerous heights,
 Dirphossian ridges, and Diacrian caves,
 Ye plains where Phorcys broods upon the deep,
 And founds his floating palaces, what sobs
 Of dying men shall ye not hear, what groans 440
 Of masts and wrecks, all crashing in the wind !
 What mighty waters, whose receding waves
 Bursting shall rend the continents of earth,
 What shoals shall writhe upon the sea-beat rocks !
 While through the mantling majesty of clouds 445
 Descending thunderbolts shall blast their limbs,
 Who erst came heedless on, nor knew their course,
 Giddy with wine, and mad with jollity,
 While on the cliffs the nightly felon sat
 In baleful guidance, waving in his hand 450

have been the sole cause why Pallas dispersed the Grecian fleet.

434 Cassandra proceeds to enumerate the promontories on which the Grecian vessels shall suffer shipwreck. Opheltes, Zarax, Nedon, Dirphossus or Dirphys, and the Diacrian heights, are mountains or headlands of Eubœa. Trychas is said to be a city, by Stephanus. By the palace of Phorcys is meant the sea, in which he resided as a marine deity.

449 Nauplius, who was enraged at the death of his son Palamedes destroyed by Ulysses and Diomed, went round to every Grecian court, and excited the wives of the several princes to rebel against their absent husbands. In furtherance of his plan of revenge, he hung out false lights on the Capharean promontory, by which means the Grecian fleet was decoyed on the coasts of Eubœa.

The luring flame far streaming o'er the main.

One, like a sea-bird floating on the foam,
The rush of waves shall dash between the rocks,
On Gyræ's height spreading his dripping wings
To catch the drying gales, and sun his plumes ; 455
But rising in his might the king of floods
Shall dash the boaster with his forky mace
Sheer from the marble battlements, to roam
With orcs, and screaming gulls, and forms ma-
rine ;

And on the shore his mangled corpse shall lie, 460
E'en as a dolphin, withering in the beams
Of Sol, 'mid weedy refuse of the surge
And bedded heaps of putrefying ooze ;
These sad remains the Nereid shall inurn,
The silver-footed dame beloved of Jove, 465
And by the Ortygian isle shall rise the tomb,
O'er which the white foam of the billowy wave
Shall dash, and shake the marble sepulchre
Rock'd by the broad Ægean ; to the shades
His sprite shall flit, and sternly chide the queen 470
Of soft desires, the Melinean dame,
Who round him shall intertwine the subtle net,
And breathe upon his soul the blast of love,
If love it may be call'd,—a sudden gust,
A transient flame, a self-consuming fire, 475

452 Ajax Oileus saved himself on the rocks called Gyræ, or Gyrades, which rise out of the Ægean sea.

456 Ajax boasted that he had escaped against the will of the gods, on which Neptune dashed him into the sea with a stroke of his trident.

466 The corpse of Ajax was buried by Thetis on the shores of Delos, which island was called Ortygia. The tomb was afterwards covered with water by an irruption of the sea.

471 This name was given to Venus from Melina, a town of Argos.

A meteor lighted by the Furies' torch.

Wo ! wo ! inextricable wo, and sounds
Of sullen sobs shall echo round the shore
From where Aræthus rolls to where on high
Libethrian Dotium rears his massy gates ! 480

What groans shall peal on Acherusian banks
To hymn my spousals ! how upon the soul,
Voice, other than the voice of joy, shall swell,
When many a hero floating on the wave
Sea-monsters shall devour with bloody jaws ! 485

When many a warrior stretch'd upon the strand
Shall feel the thoughts of home rush on his heart,
By strangers honor'd, and by strangers mourn'd !

One, where Bisaltian Eon by the shores
Of freezing Strymon rises high, shall sleep 490

The sleep of death, where winter on the plains
Of chill Bistonia broods with icy wing ;
No more shall flourish in his fostering hand
The youthful hero ; ne'er upon his eyes
Shall swell Tymphrestus, where his angry sire 495
Cursed the polluter of his parent's bed,
And quench'd in night his ineffectual orbs.

479 Aræthus is a river of Epirus, and Dotium a promontory of Olympus, near Libethra. The space included between these places comprehends the whole of Greece, of which they are the extreme points.

489 Cassandra proceeds to enumerate the places whither the Greeks shall retire, and the countries which shall give them burial. She begins her list with Phœnix, who was excited by his mother Cleobule to seduce Clytia the favorite of his father Amyntor : Phœnix obeyed ; but Amyntor discovering the intrigue, put out the eyes of his son, who fled to Chiron the centaur, by whom he was restored to sight, and intrusted with the education of Achilles. Eon is a city of Thrace, situated on the river Strymon, on whose right inhabit the tribe of the Bisaltæ. The Bistones lie between Mount Rhodope and the Ægean sea, bounded on the east by the river Nessus or Nestus.

495 Tymphrestus is a mountain of Trachis.

Three shall the woods of Cercaphus entomb
 Near Hales' stream ; there shall the tuneful swan
 Sing, falsely sing, what farrow shall produce 500
 The sylvan mother, when the rival bards
 Provoke the conflict of prophetic song.
 Death to the vanquish'd !—thus ordain'd the god.

With him the fourth from Erecthean Jove
 Shall sleep inurn'd, whom fabling Æthon feign'd 505
 His kinsman, when he wove the subtle tale.

The third, whose sire with more than mortal arm
 Shook the strong walls of Thebes, but lightning
 flames

Rush'd down, and on his head the fiery flood
 Burst dreadful, launch'd from the red arm of Jove ;
 What time the daughters of Tartarean Night 511
 Rose sable-stoled, their eyes with Gorgon glare
 Frown'd on the brothers of their impious sire,
 Scattering the flames of hate, the thirst of blood,
 Infernal strife, and dire exchange of death. 515

498 These three are, Calchas the prophet, Idomeneus, and Sthenelus, who were buried in the forests of Cercaphus, a mountain of Colophon, near the river Hales. Calchas was doomed by the oracles to die whenever he found one more skilful than himself in divination : he was surpassed in a contest with Mopsus the son of Apollo, who foretold the number of young with which a sow was pregnant, which problem Calchas was unable to solve.

504 Minos, the son of Jupiter, begot Deucalion, the father of Idomeneus, who on his return to Crete, after the destruction of Troy, was driven from the island by Leucus, to whom he had intrusted the guardianship of his family.

505 Ulysses, on his return to Ithaca, assumed the name of Æthon, and gave himself out as the son of Deucalion, and brother of Idomeneus.

507 Capaneus, the father of Sthenelus, was one of the seven chiefs who fought against Thebes ; and while he boasted that he would take the city, even though the gods should oppose him, he was blasted by the lightnings of Jupiter.

513 Eteocles and Polynices, the sons of Œdipus by Jocasta.

Two near the streams of Pyramus shall fall
 By mutual wounds ; around each priestly head
 The sacred fillet shall be dyed in gore :
 I hear, beneath those towers where reign'd the queen,
 Daughter of Pamphylus, I hear the twain 520
 Raise the last shout of battailous delight :
 I see Megarsus rising to the air
 Between their tombs, that in the jaws of Death,
 Purpled with blood, upon their hateful eyes
 The hostile sepulchre may never gleam. 525
 Five to Sphecea, to Cerastia's heights,
 To Satrachus shall steer, to Hyle's grove,
 There burn the incense, there with supple knees
 Adore Zerinthian Morpho, graceful queen.
 One, through whose veins my kindred blood shall
 flow, 530
 Ah, bitter kinsman ! from Cychrean caves,
 From streams of Bocarus shall fly ; for Fame
 Shall style him murderer of the maddening king,

516 Mopsus and Amphilocus, both priests of Apollo, died of mutual wounds on the banks of Pyramus, a river of Cilicia.

522 Megarsus is a town of Cilicia, according to Pliny, so called from Megarsus, the daughter of Pamphylus, who gave his name to Pamphylia. The sepulchres in which the prophets were buried were situated on opposite sides of the city.

526 Teucer, Agapenor, Acamas, Praxander, and Cepheus took refuge in Cyprus, which was formerly called Sphecea, or Cerastia.

527 Satrachus was a city, and also a river, of Cyprus. Hyle took its name from a grove, where Apollo was worshipped.

529 Venus was called Morpho, from her being the goddess of form and beauty ; and Zerinthian, from Zerinthus, a cavern of Thrace.

530 Teucer was son of Telamon, and Hesione the sister of Priam, and consequently cousin to Cassandra. On his return from Troy to Salamis, he was driven into exile by his father, who imagined him to have betrayed the cause of his brother Ajax. Salamis was formerly called Cychrea, according to Strabo : it contained a city of the same name, near to which flowed the river Bocarus, called afterwards Bocalias.

His brother, who on flocks and herded kine
 Shall pour his erring rage ; whose sinewy strength 535
 The tawny robe and lion's shaggy spoil
 Circling enwraps ; whom naught of keen can pierce
 Impenetrable ; one only mortal part
 The Scythian quiver, like an ample shield,
 Guards from the war : So pray'd the chief, nor pray'd
 In vain, when, bowing to the king of heaven, 541
 He pour'd the blood of victims on the earth,
 And waved the eagle infant in his arms.
 What, though persuasion from his honey'd lips
 Drop balm, yet never shall the sire believe 545
 That he, the Lemnian thunderbolt of war,
 The mighty bull, whom terror ne'er subdued
 To flight or fearing, seized the fatal gift,
 Raised high in air the suicidal hand,
 Then stabb'd, and breathed his sullen soul away. 550
 But far the father from his isle shall drive
 Trambelus' brother, whom to light and life
 Brought forth that sister of my sire, whom erst
 His prize of battle the destroyer bore,

534 Ajax, in a fit of madness, destroyed a flock of sheep, thinking he revenged his wrongs on the Atridæ. When he regained his reason, he committed suicide.

540 Hercules visited the palace of Telamon while the latter was offering sacrifice, and presented the infant Ajax with the lion's skin, and prayed to Jupiter to make him invulnerable.

545 Ajax, whom Telamon never shall believe to have committed suicide.

548 The sword with which Ajax killed himself was the gift of Hector.

552 Trambelus was brother to Teucer, and half-brother to Ajax ; he was born at Miletus, whither Hesione had fled from Telamon, to whom she was given by Hercules after his conquest of Troy.

553 Hesione, whom Phænodamas proposed to substitute for one of his three daughters. By the Scorpion is meant Hercules, who leaped down the throat of the monster, and cut his way through the entrails.

When maddening multitudes had cast the nymph 554
 (So bade the glozing orator, whose bed
 Three daughters graced) unto the sea-born orc,
 Who pour'd profuse from his capacious jaws
 Black briny waves, and tempested the plain ;
 He seized his prey, but found no trembling bird, 560
 But scorpion stings, and bitter birth of wo.

Second shall see this isle the rural chief,
 And hear the voice divine, (who first inhaled
 This air of life, where 'mid the wintry blast
 In glowing embers roast their acorn food 565
 Sons of the Dryad ; whose dread ancestors,
 Ere yet the moon unveil'd her peerless light,
 Like howling wolves obscene, athwart the gloom
 Roam'd nightly ;) there the ruddy mass of ore
 He seeks, and lurking orichalc, through veins 570
 And rich recess of avaricious earth ;
 He seeks, whose sire, pierced by the Cætean tusk,
 Lay gasping on the ground, the deadly tooth
 Sheer through the groin had forced its bloody way ;
 Then well he knew, but knowing it expired, 575

562 The second, who came into the island of Cyprus, was Agapenor, whose Arcadian ancestors fed on acorns, and asserted their nation to be anterior to the moon. They are called ' Sons of the Dryad,' from their being descendants of Arcas and the wood-nymph Chrysopeleia.

568 This may refer to Lycaon, who was changed into a wolf by Jupiter ; or to a tradition mentioned by Pliny, that the Arcadians were in the habit of transforming themselves into that animal by means of magical incantations.

572 Ancæus, the father of Agapenor, was killed by the Calydonian boar, which descended from Mount Ceta into Ætolia, and gored him in the groin. Lycophron afterwards says that the animal wounded him in the heel. When we reflect, however, that, after having overthrown Ancæus by a wound in the groin, the boar might strike him in the heel, without any violation of probability, we shall find both passages consistent.

That often, while we lift the luscious draught,
 E'en from the lips malignant Fate will dash
 The bowl, and scowl upon the baffled guest ;
 Whitening with foam, and bristling high with rage,
 On rush'd the boar, and crush'd the hunter's heel, 580
 And fill'd the bloody measure of revenge.

The third shall boast the sire, whose giant hand
 Heaved the huge stone, and seized the fateful arms ;
 The Idean heifer to his secret couch
 Shall steal enamour'd ; then unto the shades 585
 With sullen looks, as hating life, shall rush ;
 Mother of Munitus, whose heel shall pierce
 The Thracian viper, and infix her sting.
 What time the beldam to his sire's embrace
 Shall give the boy, whose infancy was nursed 590
 In night ; the beldam, on whose neck alone
 The iron chains of slavery shall gleam,
 Fit hostage for the ravish'd bacchanal.

576 The adage is as ancient as the time of Homer, ' Many things happen between the cup and the lip.'

582 The third who came into Cyprus was Acamas, whose father, Theseus, raised a stone pointed out to him by his mother Æthra, and took from thence the arms placed there by Ægeus, with which he proceeded to the court of Athens.

584 The Heifer is Laodice, who became enamoured of Acamas when he was sent to Troy with Diomed to treat for the restoration of Helen. She afterwards bore to him a son, Munitus, who, while on a hunting excursion into Thrace, was killed by the bite of a viper.

589 Æthra, the mother of Theseus, to whom Laodice delivered her son, in order that she might place him under the care of his father Acamas.

591 When Theseus carried off Helen, he left her with his mother at Athens. Castor and Pollux recovered their sister, but carried away no booty but Æthra, the mother of the ravisher, who accompanied Helen to Troy when she fled thither with Paris, and returned to Greece after the destruction of that city.

So will'd the wolves, who howl'd on Attic shores,
 Upon whose crested hemisphere the lance 595
 Falls harmless, and rings loud the blunted sword :
 All else the seal's vermicular impress
 Shall guard, and thus unto the stars of heaven
 Each twin Lapersian demi-god shall rise.
 Oh, never, never may those lions rush, 600
 Protector Jove, to free the captive Dove !
 Ne'er may their swift-wing'd vessels to these shores
 Ride tilting o'er the waves ! ne'er may they leap,
 Thirsting for blood, upon the Phrygian plain !
 No, nor that stronger twain, whom Mars inspires,
 Whom Ate loves, Ate come hot from hell, 606
 And dread Tritonia, goddess of the spear !
 For not those bulwarks, which the watery king
 Prophantus, Cromnian monarch of the main,
 And Drymas rear'd unto the perjured prince, 610

594 By the wolves are meant the Dioscuri, who, in memory of their generation from an egg, wore helmets resembling the half of a divided egg-shell.

597 The ancients were accustomed to use seals made of worm-eaten wood, before the invention of cutting metal or gems.

599 Didymus says that Castor and Pollux were called Lapersian, from the city Lapersa.

600 ' Oh, never may those twin-lions, Castor and Pollux, come to rescue their sister Helen ! no, nor their consins Idas and Lynceus, much stronger than they ! for the walls of Troy, though raised by Apollo and Neptune, could not resist them for a day, not though Hector were to stand before them powerful as a Thracian giant, and defend them with that spear with which he shall kill Protesilaus.'

609 Apollo was styled Drymas by the Milesians. Neptune had a temple at Cromne, a city of Paphlagonia, and was worshipped under the name of Prophantus by the Thurians.

610 The ' perjured prince ' is Laomedon, who refused to give to Apollo and Neptune the reward which he had promised them for building the walls of Troy.

One day, one little day, would stand their shock ;
 Not though the giant, rising in his might
 Like Thracian Mimas, by the massy gate
 Stood like a tower ; not though within his hand
 The impatient lance waved quivering to destroy 615
 The ravening wolves, the spoilers of the herd ;
 That lance which first shall pierce the warrior bird,
 The Hawk, who leaps upon our hostile shores
 First of the Greeks, whose sepulchre shall rise
 There where the Thracian Chersonese extends, 620
 And swells projecting, like the milky globes
 Which deck maternal beauty, to the main.
 Shout, shout, and raise the song of joy !—there is,
 There is, who pities wrongs, and will relieve,
 Gyrapian, Drymnian, Æthiopian Jove ! 625
 Then fill the sparkling bowl, and as ye list

613 Mimas was one of the giants who waged war against Jupiter.

617 The oracles had denounced death against the first Greek who should land on the Trojan coast.

618 Protesilaus, who is pointed out by the term 'hawk,' was the first who disembarked, and was slain soon after by Hector ; he was buried on the shores of the Thracian Chersonese, near the promontory Mazusia or Mastusia, where, according to Pliny, a temple was raised to his honor.

625 These epithets are by some applied to Apollo ; but it is more generally supposed that Jupiter is meant by this passage.

626 Paris was the guest of Menelaus at Sparta, and was consequently hospitably entertained by Menelaus, the Dioscuri, and their cousins the Apharidæ. At an entertainment given by the latter in honor of Ceres, a quarrel arose, produced by the following transaction. The two daughters of Leucippus, Phœbe and Ilaira, had been betrothed to Idas and Lynceus, the sons of Aphareus, but were forcibly taken away by Castor and Pollux, who, when upbraided by the Apharidæ for having given their brides no dowry, stole the oxen of their unsuccessful rivals, and gave them to their father-in-law Leucippus. This produced a battle : Lynceus killed Castor, but was himself struck to the ground by Pollux ; Idas struck at

Receive your bridegroom, pour the sacred stream
 In red libation to the mystic queen ;
 Soon shall ye eat the bitter bread of tears,
 Banquet on woes, and blood shall flow for wine : 630
 From Cragus' height the Deity look'd down,
 The Lycian god ; he gave the word, and straight,
 Unbidden guest, sat Discord at the feast :
 First scoffing words and foul reproach arose,
 Jeerings, and biting gibes, and taunting scorn, 635
 Then brazen war ;—the kinsmen strive to free
 From dowerless nuptials, and unkindly force
 Their kindred doves ; what arrowy storm shall rise,
 (Say, Cneceus, for your waves shall see,) what
 clang
 Of eagle wings shall hurtle in the air ! 640
 The fiery bull sheer through the knotted oak
 Shall gore the lion ; the twin-whelp shall seize
 The writhing bull, and hurl him to the earth
 Biting the bloody ground in pangs of death ;
 Full on the victor shall the marble rush, 645
 Columns of Hades, trophies of the tomb ;
 But vain the blow, the martial prowess vain,
 For steel, and floods of lightning, shall destroy
 The monarchs of the herd, whose matchless skill
 Not e'en Telphusian Orchieus contemn'd 650

Pollux with the column or cippus erected on the tomb of Aphareus, but for this impiety Jupiter killed him with a thunderbolt.

631 Cragus was a mountain in Lycia, from which Jupiter was sometimes called Cragus.

638 Phœbe and Ilaira were cousins to the Apharidæ, as well as to Castor and Pollux ; for Tyndarus, Aphareus, and Leucippus, were brothers.

639 Cneceus is a river of Laconia, on whose banks the contest took place.

650 Apollo was called Orchieus by the Laconians, and Telphusius, from Telphusa, a city of Arcadia near Heræa.

To wing the shaft, or round the mooned horn.
 These to the shades, but those the starry heavens
 Receive alternate, with such kindly fire
 Glows in each pious heart fraternal love !
 Thus shall they sleep, and with them sleep the gleam
 Of hostile spears; and with them sleep my wo. 656

But through the dark and drear expanse of heaven
 Shall rush the cloud, and bear upon its wings
 Storm, nor the son of Rhæo shall restrain,
 Nor soft persuasion hang upon his lips ; 660
 Oft shall he lure the ravening host to stay
 For nine long years, nor scorn the voice divine ;
 Oft shall he swear to spread the jovial feast
 To those, who, wandering upon Cynthian heights,
 Shall drink Inopus' stream, whose secret source, 665
 When Nile pours down his heaven-descended wave,
 Swells o'er its banks with sympathetic flow.
 With such a power Problastus, rosy god,
 Gifted the progeny of Zarex ; red

651 Idas contended with Apollo in archery for Marpessa the daughter of Evenus.

653 The story of the alternate death and resuscitation of Castor and Pollux is well known.

658 The Grecian army, from its numbers and extent, is compared by Cassandra to a cloud.

659 Anius, the son of Phœbus and Rhæo, was king of the island of Delos, where rise the Cynthian mountains. He had three daughters, to whom Problastus or Bacchus gave the power of making corn, wine, and oil. They were named Spermo, Eno, and Elais. By the ministry and assistance of these, he offered to supply the Grecian army with provisions, if they would remain in Delos during the nine years which his skill in divination taught him would elapse before the destruction of Troy.

665 Inopus is a river of Delos, which, by some secret connexion, or sympathy, overflows at the same time as the Nile.

669 The daughters of Anius are called the progeny of Zarex, because he became the husband of Rhæo after she had borne Anius to Apollo. They were sent for to Troy by Agamemnon, in order to supply his army during a dearth of provisions.

Flows from their hand the nectar of the vine, 670
 The corny grain, and yellow floods of oil.
 When to the tomb of the Sithonian maid
 They hasten, scowling Famine shall retire
 Far from the host, and gnash her teeth in vain,
 Such webs the fateful sisterhood have wove, 675
 Such threads from brazen distaffs have they spun.

Fourthly, and fifth, shall seek the Cyprian shrine,
 Where dwells the queen of Golgi, names obscure,
 Praxander, Cepheus, from Therapne one
 Shall lead his Spartan tribes, from Dyme one, 680
 From Bura, and Achæan Olenus.

I see the towers of Argyrippa rise
 On Daunia's plains; so wills the unhappy chief
 Ætolian, who shall see his friends beloved
 Expand their snowy wings, shall see the down 685
 In feathery pride come mantling o'er their breast,
 Shall see them rush into the waves, and sail
 Swan-like, pursuing with capacious beak

672 Rhætea, who gave her name to the Rhætean promontory, was daughter of Sithon the son of Mars.

678 Golgi is a city of Cyprus, where Venus was worshipped with peculiar honors, and of which she is styled the queen by several authors.

679 Praxander and Cepheus came together into the island of Cyprus. Praxander led his party from Therapne, which was a city of Laconia, not far from Sparta, but situated on the opposite side of the river Eurotas, and containing a temple of Castor and Pollux. The followers of Cepheus came from Dyme, Bura, and Olenus, all cities of Achaia, and included in the twelve which were the foundation of the famous Achæan league. Olenus was afterwards swallowed up by the sea; as also Bura, or Buris, according to Ovid.

682 When Diomed was compelled to fly from Ætolia, he took refuge with Daunus, and built in Italy the city of Argyripe or Argyrippa.

684 After the death of Diomed, his companions were changed into marine birds, resembling swans. This transformation Diomed is figuratively said to have seen,

The scaly shoals, while on their prince's isle
 Tier above tier shall rise their frequent nests, 690
 Scoop'd like a sylvan theatre ; there long,
 In rural peace, like Zethus shall they dwell,
 And hunt their prey, when Night descends on earth
 Darkling ; with screaming voice and wild affright
 Far from each barbarous rout they wing their way,
 Smit with the love of Grecian stoles, and oft 696
 From Grecian hands shall snatch their wonted food,
 Sleep in their bosoms, every motion watch
 With upward eyes, and chirp the loving song.
 O hand divine ! O source of all his woes ! 700
 How shall he weep the wound whence ichor flow'd
 In ruddy drops from Trœzen's queen ; what time
 To baleful love-rites shall the wanton lure,
 The spear her dowry, and her bed the grave.
 He flies on wings of winds ; Hoplosmia's fane 705

689 The Island of Diomed was in the Adriatic, where these birds built their nests round the temple of their former chief, maltreating all persons who approached, except those in Grecian habits.

692 The companions of Diomed are said to imitate Zethus, because he assisted his brother Amphion in building Thebes.

700 Diomed, as is well known from the Iliad, wounded Venus in the hand with the assistance of Minerva. Venus, in revenge for this injury, seduced Ægialea, the wife of Diomed, to commit adultery with Cometes, the son of Sthenelus.

702 Venus is called Trœzenian from Trœzen, a city of Argolis, where Phædra dedicated a temple to the goddess.

705 Juno was worshipped by the Eleans under the name of Hoplosmia : in her temple Diomed took refuge, when he discovered that, notwithstanding the apparent joy of Ægialea on his return, she was engaged in a design against his life. He afterwards fled to Daunia, and associated himself with Daunus ; with whom when a dispute arose concerning the division of some booty, the matter was referred to Alænus, the brother of Diomed ; but, enamoured of Euippe, the daughter of the king, he decided unjustly in favor of Daunus ; in consequence, Diomed cursed the soil, and prayed that it might never re-

Receives him trembling ; thence Italian shores
 Shall view him striding on the column's height,
 Marble on marble heap'd, which erst the king
 Of waters, Amœbean architect,
 Piled to the clouds, but in the piny womb 710
 Of some great ammiral the massy bulk
 Flew lightly o'er the waves. Can brothers wrong
 Their kindred blood ? Alænus shall deceive ;
 For which the chief shall curse the barren soil,
 That never dew drops'd from the dripping wings 715
 Of twilight, nor the morning showers on earth
 Descending soft from ether, nor the wreaths
 Of curling mist, shall fill the corny reed
 With fatness, and enrich the furrow'd soil ;
 Save when the Ætolian arm shall tame the ground 720
 Sturdy, and drive the stubborn team afield.
 And still through rolling years he shall possess
 The steadfast base, nor power of mortal arm
 Shall move the marbles ; for the shores along
 Soft gliding without step shall they return, 725
 Hold the chief honors, and the sbrine command.
 Him all the children of Ionian plains

ward the labor of the husbandman, except when cultivated by one of his Ætolian countrymen.

707 After the death of Diomed a statue was erected to him on a pedestal formed of the stones which had been brought in his ships as ballast, but which had formerly been part of the walls of Troy erected by Neptune, who is styled Amœbean, from a Greek word signifying 'an exchange,' because he exchanged with Apollo his oracle in Delphi for one the latter possessed in Calabria.

725 Daunus cast the statue of Diomed into the sea, but it swam on the waters, and returned to its pedestal.

727 By the 'Ionian plains' is meant the Ionian sea, which lies immediately south of the Adriatic, and is so called from Io, the daughter of Inachus. The inhabitants who dwelt on its shores worshipped Diomed, because he destroyed in Phœacia the dragon which guarded the golden fleece, and which had come thither in quest of it.

Godlike adore ; for in Phæacia's isle,
Pierced by his spear, the dragon writhed in death.

Some to the sea-encircled rocks shall sail, 730
Gymnesian isles, and wrap their sturdy limbs
In shaggy spoils of blood-polluted fur,
Unrobed, unsandal'd ; round them shall they twist
Three slings of double cord, and missile power ;
For ne'er the mother for her child shall spread 735
The nurturing viands, till the certain aim,
Impetuous whirling from the skilful arm,
Shall strike the cates as high they hang in air.
Thus by Tartessus, by the fertile shores
Of far Iberia, westward shall they dwell 740
Temmician race ; how oft upon their soul
Shall Arne rise in visionary woes,
Arne, where erst their childhood stray'd ! how oft
Shall memory raise to view the flowing streams
Of famed Hypsarnus, and Thermodon's wave, 745
And Scolus, and Tengyra, scenes beloved

730 Cassandra proceeds to enumerate the wanderings of the Greeks, and foretells that the Bœotians will be driven to the Balears, or Balearides, called also the Gymnesian Islands, now Majorca or Mallorca, and Minorca.

735 Vegetius relates the manner in which children were taught by their mothers to strike down their food from the top of a pole.

739 Tartessus is a city to the west of the Columns of Hercules, situated in an island at the mouth of the river Bætis, where it divides into two streams, and falls into the Sinus Gaditanus.

741 The Temmices were a nation which formerly inhabited part of Bœotia.

742 Arne is mentioned by Homer, and is said to be the same with that city which was afterwards called Chæronea.

745 Hypsarnus and Thermodon were rivers of Bœotia : the latter must not be confounded with the celebrated river of that name whose banks were inhabited by the Amazons.

746 Scolus, Tengyra, Leontarne, and Onchestus, were towns of Bœotia.

Of Leontarne, and Onchestus' towers !

Nor these alone shall stem the stormy main :

By Afric Syrtes, and by Libyan plains,
Through narrow straits, where rolls the Tuscan wave,
By Scylla's mingled form, whom erst subdued 751

The herdsman, mantled in the lion's hide,
By those fell rocks where sing the siren maids,
Uttering such dulcet and harmonious sounds
That raptured mortals cannot hear, and live : 755.

All, all shall Hades seize within his net,
Worn by a weight of wo ; one, only one,
Shall tell the tale, who bears upon his shield
The dolphin form, whose sacrilegious hands
Shall snatch the statue of the martial maid : 760

Then shall he view the cavern'd rock, the den
Of the fell lion of the mount, whose eye
Gleams in his forehead like the full-orb'd moon,
Whose hands, yet red with blood, shall seize the cup,
And pour the draught of darkness on his soul. 765
On sails the chief ; what deaths shall deal around

748 The following lines relate the sufferings of Ulysses, and are, with a few variations, an epitome of the Odyssey.

750 The straits between Italy and Sicily, which connect the southern parts of the Tuscan and Adriatic seas,

752 Hercules, who slew Scylla.

753 The 'fell rocks' are three small rocky islands on the western coast of Italy, not far from Surrentum. Homer, however, makes Ulysses speak only of one island.

759 Ulysses bore the figure of a dolphin impressed on his shield, in memory, according to Plutarch, of his son Telemachus having been saved from drowning by that fish. The use of emblems, and armorial bearings of this nature, is of very high antiquity.

760 Ulysses entered Troy in disguise, and carried off the palladium or statue of Minerva, whose presence was supposed to render the city impregnable.

762 Polyphemus, the Cyclops, who had but one eye in the centre of his forehead, which was put out by Ulysses, who had previously intoxicated him with wine.

The relics of the wrestler's archery!
 Before his eyes they slay like scaly shoals
 His loved companions, as the mariner
 Thrids on the reed the vainly-struggling prey. 770

One wo is past!—another wo succeeds!
 What dark Charybdis shall not glut her maw
 With frequent corpses? and what virgin form
 Girdled with black and howling dogs obscene?
 What siren songs shall he not hear? What notes 775
 From those, who erst with Achelous dwell'd
 Between Ætolian regions, and the shores
 Of Acarnania? now, on sea-beat rocks
 Whitening with bones of famish'd mariners,
 Sit tuning like the bird of night, and strew 780
 Their lures of linked sweetness to the winds.

What serpent in the planetary hour
 Shall spell with words of might the venom'd bowl,
 Infusing deadly drugs? whence brutal forms
 Stabled in styes shall champ the marc of grapes, 785
 And browse, and batten on the spilth of wine.
 But him shall save the black and bitter root
 Of sweetly-flowering moly; him the god,
 Nonacrian Ctarus, triple-formed, severe

767 The Lestrygonians are a people of Sicily formerly vanquished by Hercules, for which reason they are styled 'the relics of his archery.' In the same manner Virgil calls the Trojans who escaped with Æneas 'the relics of the Greeks.'

776 The Sirens were daughters of the Muse Terpsichore and the river Achelous, on whose right bank is Acarnania, and on whose left Ætolia.

782 Circe, who transformed by her magic potions the companions of Ulysses into swine.

789 Mercury, or Ctarus, was called 'Nonacrian' from Nonacris, a city situated in Tripolis, a district of Arcadia. He gave to Ulysses the herb moly, as a safeguard against the incantations of Circe. The roots of this plant were said to be black, and the flower white, to signify allegorically that the commencement of instruction is disagreeable. Mercury is said

In youthful grace, and comeliness divine. 790
 Thence to the confines of the dead he wends
 His anxious way, and views the ghostly seer
 Loved as a maid, and loving as a man ;
 There round the foss, where flows the boiling blood
 In red libation to the powers of hell, 795
 Stern shall he brandish the terrific sword,
 And hear the short thick sob, the howling ghost,
 The shrill sound rattling from the chattering skulls
 Of skeletons obscene ; thence steer his bark,
 His only bark, to where the giant brood, 800
 Press'd by th' enormous weight of Sicily,
 Lie gasping ; whence Typhœus pours on high
 The fiery volumes of tempestuous flame,
 Where erst the sire of men and gods in wrath
 Planted the race of apes ; fit successors 805
 To those who vainly thought with giant strength
 Up to high heaven to force resistless way.
 Then by the tomb of Baius shall he steer

to be ' triple-formed ' as well as Proserpine, and probably for the same reason, from his officiating in heaven, earth, and the shades below.

793 Tiresias was metamorphosed into a woman by killing a female serpent on Mount Cithæron ; and afterwards, by killing the male, reassumed his former sex.

794 The ancients sacrificed to the infernal gods by digging a foss, into which they poured the blood of their victims, after having made libations of honey, wine, and water. The ghosts were supposed, on tasting the blood, to recall the past circumstances of their lives, which had been blotted from their memory by the waters of Lethe : but Tiresias retained even in death, by the especial favor of Proserpine, his recollection of the past, and power of anticipating the future.

805 After the giants were overthrown in the war against the gods, and Typhon was buried under Mount Ætna, Jupiter peopled with monkeys the islands on the west of Italy, in contempt of their former inhabitants.

808 Baius was pilot to Ulysses, and gave his name to the celebrated Baïæ, according to Strabo.

His hapless pilot ; by Cimmerian shades,
 And hoarse-resounding Acherusian waves ; 810
 By Ossa's heights ; by where the lion trod,
 Seeking the herd ; by where Proserpine's grove
 With gloomy foliage sheds infernal night ;
 By the red waves of fiery Phlegethon,
 Where rises high to this ethereal air 815
 The rocky chain, whence every lapse of streams,
 Each secret source of waters gushing down
 Rolls o'er Ausonia's cultivated plain :
 Thence from Lethæon's hills I mark him fare
 By black Avernus ; by Cocytus' wave, 820
 Where sobs, and shrieks, and other voice than song
 Pierce the dull ear of night ; by Stygian founts,
 Where falsehood never comes, so Jove ordain'd,
 When 'gainst th' enormous brood, the Titan race,
 The vollied thunders of his arm prevail'd. 825
 I mark him pour the stream from urns of gold
 To gloomy Dis, and to the queen of hell

809 According to Homer, the nation and city of the Cimmerians were at the extremity of the ocean. Pliny places their city in Campania. Strabo treats the whole as a fable.

810 Acheron was a river of Italy, in the country of the Bruttii.

811 Ossa is a mountain in Italy. Hercules bridged the river Orontes by casting rocks into it, on his return from an expedition, in which he brought off the herds of Geryon. The bank between the Lucrine lake and the sea was called 'the Herculean Way.'

816 By 'the rocky chain,' is here meant the Apennines, from whence spring most of the rivers of Italy.

819 Lethæon is a mountain of Italy. Avernus or Aornos is a lake near the Lucrine, and surrounded with woods.

823 When the gods conspired with the Titans to dethrone Jupiter, he received assistance from the river Styx, whence he decreed that an oath by her waters should be for ever inviolable. According to Hesiod, if a deity swore by Styx, and afterwards was guilty of perjury, he was deprived of his divinity for one hundred years.

Hang high his helm, and consecrate his plumes.

Daughters of Tethys' son, whose carols sweet
Your tuneful mother gave to charm the soul 830

Netting the breeze with winding melodies,
When by your rocks the bark careering flies,
Unheard your song, down from the beetling steep
Impetuous shall you leap, and dip your wings
Deep in the Tuscan billows : so the Fates 835
Have spun the deadly tissue of your line.

One shall Phalerus' beachy verge receive,
And dewy Glanis : there the fane shall rise,
And still Parthenope the voice shall hymn,
When circling years return, the sacred bull 840

Fall for Parthenope, and stream the wine :
Ay, and for thee, sweet maid, in rapid race
Shall gleam the torch, when to the chief who rules
Mopsopian navies speaks the voice divine :
And all who dwell by Naples shall revere, 845
While flows the tide of Time, and all, who roam
Where towers Misenus, shall thy name adore.

828 Ulysses, on his return from the shades, raised a column to the Infernal deities, and on it suspended his helmet.

829 It has been already mentioned that the Sirens were daughters of the Muse Terpsichore and Achelous the son of Tethys. They threw themselves into the sea from grief that Ulysses escaped their incantations.

837 Naples, which, according to some authors, was built by Phalerus, tyrant of Sicily, was originally called Parthenope, and received its name from the siren of that name.

838 The Glanis is a river of Campania, and is the same with that called Clanus by Virgil. Dionysius of Halicarnassus mentions it as near the Vulturnus.

843 Diotimus sailed from Athens to Naples, in obedience to an oracle which commanded him to sacrifice at the tomb of Parthenope : he there instituted games in imitation of those at Athens, wherein the competitors in the foot-race carried torches, in honor of Vulcan or Prometheus.

844 Attica was formerly called Mopsopia.

847 Misenus was trumpeter to Æneas, and gave his name to a promontory not far from Cumæ.

Leucosia, thrown upon Enipeus' rock,
 Shall name her monumental isle, where Is
 And neighboring Laris to the vasty deep 850
 Press on their tide, and roll their watery war.

Ligea, floating to Tereina's towers,
 Shall cleave the waves ; around her Ocean wreathes
 His crisped smiles, and with funereal rites
 Shall dank and dripping mariners invoke 855
 Her parted shade, and raise the rustic tomb.
 And he, the god who rears his horned brow,
 Shall lave the marbles with the purest lymph
 Where rolls Ocinarus, Ausonian stream.

I see the patient chief where he confines 860
 The struggling winds, and sinks to short repose ;
 But soon the storm shall rise, the mountain waves
 Shall drive the bark swift reeling o'er the main,
 Lash'd by a scourge of lightning ; he shall grasp
 The olive branches glancing from the rock, 865
 And tremble at the seas which foam below.

I see him wasting in th' Ogygian isle
 The fleeting hours, and clasp the beauteous nymph
 Old Atlas' daughter ; soon to roam the main
 With oar and sail, when he shall build his bark 870
 With restless hands, and drive the iron cramps,

849 Is, and Laris, are both rivers of Italy.

852 Tereina is a city in the country of the Bruttii : it was built by the Crotoniatæ, and, according to Strabo, destroyed by Hannibal. It gave its name to the bay near which it was situated, now called Golfo di S. Eufemia. Near it flows the river Ocinarus.

857 The ancients were accustomed to represent their river-gods with horns.

860 Cassandra proceeds with the wanderings of Ulysses, and foretells that his associates will open the bags in which the winds have been inclosed by Æolus.

865 Ulysses, after his shipwreck, clung to the wild olive which overhung Charybdis.

867 The island of Calypso, the daughter of Atlas.

And close-compacted keel ; then, launching forth,
 Alone he cuts th' immeasurable way.
 But now the god, who girdles round the world,
 Shall heave his oceans on the raft, and burst 875
 The bars, and scatter o'er the swelling tide
 Sail-yards and sails, and dash into the brine
 The chief, entwined with cordage, like the brood
 Of callow wing which fill the halcyon's nest.
 Long shall he roam, and dwell with him who loved 880
 Anthedon, seat of Thracian kings, on waves
 Now here, now there upborne ; as when the winds
 Toss high the lightsome cork, or mountain pine,
 The rattling branches wave, the leafy growth
 Cowers in the blast : entwined around his breast, 885
 And arms of oary strength, the fillet saves,
 Gift of the sea-nymph ; but the bloody rocks
 Shall jag his hands, and tear his manly flesh
 With pointed crags, and dye the green to red.
 The scythe by Saturn hated shall receive 890
 Unrobed, unhousted, an orator of woes,
 Whose specious glozings twine about the soul

881 Anthedon is a city of Bœotia, on the shores of the Euripus, and on the frontier of the Locri Opuntii : it is the last port on the coast of Bœotia. It is said to have been formerly occupied by a colony of Thracians, and was the birthplace of Glæucus, a fisherman, who perceiving that the fish he had caught, on tasting a certain herb, revived, and leaped into the sea, tried the experiment on himself, and became a marine deity.

887 Leucothea appeared to Ulysses after Neptune had destroyed the raft on which he was endeavoring to reach Phæacia, and gave him a fillet which had the virtue to preserve him from drowning.

890 Corcyra, now Corfu, called also Scheria, and Phæacia by Homer, was originally named Drepane, from a Greek word signifying 'a scythe,' or 'reaping-hook,' because in that island was buried the scythe with which Jupiter mutilated his father Saturn.

The maze of fabling eloquence ; not yet,
 O God, not yet let winds disperse in air
 The blinded giant's curse ; not yet the king, 895
 Th' equestrian lord, Melanthus, in repose
 Steep his immortal eyelids : he shall come,
 Yes, he shall come, and view the watery cave
 Joyous, and shades of Neritus beloved,
 Hills forest-crown'd, but see his noble house, 900
 And rich magnificence of pillar'd halls,
 By lusty lovers from its base o'erthrown ;
 And she, the modest harlotry, shall waste
 His wealth in riots, and misrule shall lord.
 What woes the king shall bear ! what fiercer toils 905
 Than those, when Scæa's gate beheld him wade
 Through lakes of Trojan blood ! How shall he bear
 (E'en while Revenge sits brooding on his heart)
 Threatenings of slaves ! How shall he brook the blows
 Of caitiff hands, and scorn the traitor stone ! 910
 For well he knows the scourge ; the bloody wale,
 Seal'd on his flesh, still swells where Thoas plied
 Frequent the lash, when not with coward groan

895 Polyphemus, who was blinded by Ulysses, and prayed to his father Neptune that his enemy might never reach Ithaca, or at least not till he had experienced many wanderings, and seen the death of all his companions.

896 Neptune was called Melanthus by the Athenians. In the contest which he maintained with Minerva he caused a horse to spring out of the ground, for which reason he was surnamed 'equestrian.'

899 Neritus, by some considered as an island, is said by Homer to be a mountain in Ithaca.

903 By the 'modest harlotry' is meant Penelope, of whom some authors relate a good deal of antiquated scandal.

906 The contest for the dead body of Patroclus was carried on before the Scæan gate.

911 Ulysses permitted himself to be scourged by Thoas, that he might appear a deserter from the Grecian army, when he entered Troy in order to carry off the Palladium.

Stubborn he stood in voluntary pains,
 Conceiving wiles wherewith to snare his foes, 915
 And fraught with fables, and warm flowing tears
 Wind him into the easy-hearted king :
 Our greatest curse ! whom Bombylean realms
 Of old engender'd, and Temmician hills ;
 Who saved alone shall view his comrades sink 920
 Transfix'd by lightnings in the wave ; shall seem
 A fowl marine swift scudding on the seas
 With rippling wing ; or lie upon the shore,
 Bedded on oozy foison, like a shell
 Long worn by waters, and by tempests toss'd : 925
 Shall view the Bacchanal of Sparta waste
 His treasured stores, to feast the Pronian rout,
 And die long lingering through decrepid age,
 Far from the shores, where Neritus shall shield
 The hoary raven, and inclose his war : 930
 Deep in his side shall sink the bony shaft,
 The fishy point Sardonic, and his son
 Shall deal the blow, his son who boasts his blood
 Kin to Pelides' bride : him Eurytus

917 Priam, whom Ulysses deceived by his stratagem.

918 Autolycus, the father of Anticlea the mother of Ulysses, inhabited Bœotia, which contained the mountain Bombylea, and part of which was formerly inhabited by the Temmices.

926 Tyndarus and Icarius were brothers. Penelope was daughter of the latter, by Peribœa, and consequently of Spartan extraction.

927 The suitors of Penelope are here called ' the Pronian rout,' since many of these came to Ithaca from Cephallenia ; of which island Prone is a principal city.

932 Tiresias prophesied that the death of Ulysses should proceed from the sea : accordingly, when Telegonus, his son by Circe, came to Ithaca to seek his father, an accidental encounter took place, and Telegonus, not knowing him, killed him with a javelin headed by the bone of a fish.

934 Circe, the mother of Telegonus, was sister to Æetes the father of Medea, who became the wife of Achilles in the

Shall crown with garlands of prophetic fame, 935
 And all who dwell by Trampya, where the prince,
 Tymphæan chief, who leads Epirot bands,
 Shall slay the royal Hercules, whose veins
 With blood of Æacus and Perseus flow,
 And Temenus, sprung from Alcides' loins. 940

The wily chief shall lie by Perge's hills
 Entomb'd in wide Gortynia, and shall weep
 His child and bleeding spouse; for to the shades
 His son with blood yet reeking on his hands
 Shall rush: the murderous sister shall destroy, 945
 Kin to Apsyrtus, and to Glaucon kin.
 These woes shall he behold, this storm of grief,
 And tread once more th' irremeable path
 Of Hades, never doom'd to see the skies

Elysian fields.—Aristotle says that the Eurytanes were a people of Ætolia: they were so called from Eurytus.

936 Trampya is a city of Epirus, where Ulysses had an oracle.

937 Polysperchon, chief of the Epirots, slew Hercules, the son of Alexander the Great and Barsine. Hercules derived his descent, on his father's side, from Perseus and the son of Alcmena, and by his grandmother Olympias from Æacus.—The Tymphæi were a people of Epirus, according to Strabo. Pliny places them under the Ætolians, and, being on the frontier, they probably passed under the dominion of different states. They took their name from the mountain Tympha.

940 Temenus was great-great-grandson of Hercules, the reputed son of Amphitryo, and was one of the ancestors of Alexander the Great.

941 Perge is a mountain of Tuscany, of which Gortynia formed a district. There is extant an epitaph on Ulysses buried in Tuscany.

943 By the son and wife of Ulysses are meant Telemachus and Circe. Telemachus having married Cassiphone, the daughter of Circe, put his mother-in-law to death; but was himself assassinated by Cassiphone, in revenge for her mother's murder.

946 Cassiphone is said to be kin to Apsyrtus and Glaucon, because Æetes, the brother of Circe, was father to Apsyrtus, and Pasiphae his sister was mother to Glaucon.

Serene, and dream the tranquil life away. 960

Ah, wretch ! how better had it been to plough
The stubborn soil, and, feigning frantic lore,
Lash the dull beast, than thus to roam on earth
Outcast, and drag the lengthening chain of wo !

But listening to the airy voice of Fame, 955
Th' unhappy bridegroom, fired by hopeless lore,
With many a toilsome march, o'er many a wave,
Shall seek the sprite, the shadow of a dream.

What oceans shall he search ? what lands explore ?
First shall he see the rocks whose weight oppress 960

Stern Typhon's blasted limbs, and her who rears
Her marble form upon the Cyprian shore :

Then fear the dangerous crags, the jutting cliffs,
By which the dusky nations of the Nile

Steer shuddering, and th' embattled towers, which
rise 965

Where Myrrha wept, though clothed in woody shade,
Her odorous tears, and felt a mother's pang.
Nor shall he not behold the tomb where sleeps

951 Ulysses, that he might not be forced to go to the Trojan war, and leave his wife Penelope, feigned madness, and yoked an ox and an ass to a plough ; but Palamedes placed the infant Telemachus in the furrow, on which Ulysses turned aside to avoid hurting his child, and discovered his stratagem.

956 The bridegroom is Menelaus, and the sprite is the image of his wife Helen, which vanished after the destruction of Troy.

961 Sicily and the adjacent islands, being volcanic, were fabled to have been heaped on Typhon.

962 When Venus was concealing herself in the island of Cyprus, her retreat was pointed out by a woman, who was changed into stone, in order to punish her loquacity ; others relate that cruelty to her lovers was the cause of this metamorphosis.

965 Biblus, a city of Phœnicia, where Myrrha was changed into a tree. The bark afterwards opened, and produced Adonis her offspring by Cinyras.

The lovely youth 'gainst whom the muses erst
 Sent forth the tusky monarch of the grove ; 970
 Whence floods of sorrow flow'd down the bright eyes
 Of Schoenis, amorous deity, what time,
 Beside some fountain's rushy brink, she wept.
 Then shall he mark the towers where Cepheus ruled,
 And fountains springing from the printed steps 975
 Of Laphrian Hermes, and the double rock
 'Gainst which the monster of the ocean rush'd
 Eager, but found far other prize, and seized
 Deep in the spacious cavern of his jaws
 The vulture son of gold, who rode the breeze 980
 Sandal'd, with wings, and with his falchion smote
 Th' enormous orc, wide wallowing on the wave ;
 Who raised the steel divine, and from the trunk
 Sever'd the snaky visage of the Fiend
 Distilling blood, whence sprang the winged steed, 985
 And wondrous rider ; who inclosed his foes
 In marble robe, and with uncover'd shield

972 Venus is called 'Schœnis,' from a Greek word, denoting 'a rush,' a species of which plant is said to have been in use as a cosmetic.

974 Cepheus was king of Ethiopia, in which country, while Mercury was employed in guarding Io, a fountain sprung up from under his heel.

976 The rocks to which Andromeda the daughter of Cepheus was chained, that she might be devoured by the monster which ravaged Ethiopia, by command of Neptune, to punish the presumption of her mother Cassiopea, who challenged the Nereids to vie with her in beauty.

980 Andromeda was released from her perilous situation by Perseus, the son of Jupiter, who, that he might obtain Danae, metamorphosed himself into gold.

981 Perseus is called 'sandal'd with wings,' because he borrowed the winged sandals of Mercury.

984 The fiend is Medusa, whose head was struck off by Perseus, and from whose blood sprung Chrysaor, and the horse Pegasus. The head of Medusa had the power of converting into stone whosoever looked on it.

Froze their young blood, and stiffen'd them to stone ;
 Who stole upon the sisters three, and thence
 Joyful return'd, but ne'er to them return'd 990
 Light, nor the guide of threefold wanderings.

Next shall he view the thirsty plains which drink
 The summer wave, and quaff rich floods of light,
 Asbystes' stream, the mossy beds of ooze,
 Where stall'd with phocæ, from whose reeking hides
 Exhales no Syrian odor, shall he lie. 996
 This for his Helen he shall bear, his bride,
 His constant mother of a female line,
 His Argive love, his many-wedded dame.

Then shall he wander to Calabrian realms, . 1000
 Hanging his gifts unto the Queen of Spoils,
 The goblet boss'd with brass, the shielding hide
 Spear-proof, and sandals which adorn'd his spouse.
 From thence to Siris, and Lacinian plains,

989 The Gorgons had but one eye, which each used alternately ; but Perseus stole it during the exchange.

992 The plains of Egypt, which are annually overflowed by the Nile.

994 The river Asbystes takes its name from the Asbystæ, a nation of Libya.

995 Menelaus and his companions deceived Proteus by wrapping themselves in the skins of phocæ, or sea-calves, whose disgusting smell is mentioned by Homer.

998 Helen had two daughters, according to Lycophron ; but other authors assert her to have had none but Hermione.

999 Helen, as is well known, was not an Argive, but a Spartan : in the term ' Argos,' however, the whole of the Peloponnesus is sometimes included, and Homer frequently calls her ' the Argive Helen.'

1001 The ' Queen of Spoils,' is Minerva, to whom Menelaus offered up his shield, a brazen goblet, and the sandals of Helen.

1004 Siris is a town and harbor of Lucania. There is also a river of that name.—Lacinium is a promontory near Scyllæum.

1006 The temple mentioned in the preceding citation is that

Where to Hoplosmia the soft heifer gives 1005
 The garden stored with odorous sweets, and plants
 Of every bloom ; there every maid shall weep
 The giant seed of Æacus, the son
 Of Ocean's nymph, the thunderbolt of war—
 Shall weep, nor wrap around her lovely limbs 1010
 The broider'd vestment, nor the vermeil woof
 Of purpled robes, for to the queen of heaven
 Old Ocean's daughter consecrates the shrine.
 Thence to th' inhospitable shore, where seats
 Of blood and wrestling please the cruel king 1015
 (Whom erst Colotis bore, Alentian queen,
 Who joys to wander by Longurus' lake),
 He steers, where fell from Saturn's hand the scythe
 Blood-dripping, by Conchea's wave, by plains
 Of green Sicania, by Gonusa's stream, 1020
 The temple's rafter'd height, which to the wolf
 Clothed in the lion's skin the gallant seed
 Of Cretheus raised, when o'er the seas he flew,

which Lycophron asserts Thetis to have dedicated to June Hoplosmia, who was worshipped under that name at Elis.

1008 Achilles, the grandson of Æacus, and son of Thetis.

1014 Sicily, where reigned Eryx the son of Venus, who put to death all strangers whom he conquered in wrestling. He gave his name to a mountain, and city, in which was a temple of Venus Erycina.

1016 Venus Colotis had a temple in Cyprus, and was worshipped in Attica under the name of Colias, which was also the name of a promontory in the vicinity of Phalerum. She is called Alentian, from Ales, a river of Colophon.

1017 Longurus and Gonusa are lakes of Sicily; and Conchea, which is not mentioned by any other author, is most probably a lake or river of the same island.

1021 The temple of Hercules was erected near the African Syrtes, by the Argonauts under the command of Jason, the descendant of Cretheus: there they are said to have celebrated games, and to have washed themselves in the sea; but the oil with which they had anointed themselves remained on the shore, nor could it be washed away by rain or snow.

And fifty heroes fill'd the wondrous prow ; 1024
 And still the shores, where trod the Minyæ, gleam
 With glistening remnants, which no wave can wash,
 No dews, nor showers of thick descending snows.

Hark ! how the rocks, which by Teuchira rise,
 Sigh to the mournful echoes of the waves !
 The frequent corpse lies dash'd upon the shore 1030
 Where Atlas on his sandy desert stands
 A tower of strength ; where Mopsus lies entomb'd
 Sprung from Titæron, and the broken beam
 Of Argo decks his sea-beat monument,
 Beside Ausigda, where the fattening streams 1035
 Of Cinnypus enrobe the verdurous soil ;
 Where erst the dame who fled from Colchis gave
 The bowl to Triton, and the massy round
 Of chased and chisel'd alchemy ; for he,
 The son of Nereus, show'd the narrow pass, 1040
 And Tiphys steer'd swift Argo through the rocks.
 Then chanted loud the god, ' Whene'er a Greek
 Again shall touch this wondrous bowl, whene'er
 The rustic Libyan shall forego the prize,
 Mourn, Afric, mourn ; for in thy native breeze 1045
 The Grecian standard floats victoriously.'
 These threats shall scare th' Asbystæ ; they shall hide

1028 Cassandra proceeds to prophesy the shipwreck of Guneus, Prothous, and Eurypylus, near Teuchira, a town of Cyrene, which is a district of Libya.

1032 Mopsus the Argonaut, son of Ampycus, and grandson of Titæron.

1035 A city of Libya on the river Cinnypus. Medea gave a golden bowl to Triton, the son of Neptune, as a reward for having pointed out to the pilot through what channels to steer the Argo. Triton prophesied to the Libyans that they should become subject to Greece, whenever a Libyan should give back this bowl to a Greek.

1041 Tiphys was the pilot of the Argonauts.

1047 The Asbystæ, as has been already mentioned, were a people of Libya.

The fatal gold deep in the gloomy shades
 Of earth, whither the stormy north shall drive
 The prince who leads Cyphean hosts, and him, 1050
 Son of Tenthredon, from Palythrium,
 Who sways the sceptre o'er Amphrysian streams
 And Euryampian towers; and him who rules
 The snowy plains, where stands the ravening wolf
 Stiffen'd to stone, and all the mountains hoar 1055
 Where high Tymphrestus heaves into the clouds.
 Of these what numbers shall regret the plains
 Of Ægonea! nor Olosson's fields,
 Nor Gonos, nor Phalanus, nor the towers
 Of Castanea, nor Perrhæbian realms, 1060
 Nor Irus, nor Echinus, nor the rocks
 Of Titarus, nor Trachis, shall remain
 Unwept, nor shores of Thessaly; and still
 Lie on the beach their bones, unburied, bare.
 One wo is pass'd!—another wo succeeds. 1065

1050. Guneus came to the Trojan war from Cyphus, a city of Perrhæbia. Dictys of Crete asserts him to have been killed at Troy.

1051 Prothous, whom Homer calls the ruler of the Magnesians, and son of Tenthredon.

1052 The Amphrysus is a river of Thessaly, near the city Halos.

1053 Euryampe is a city of Magnesia.—Eurypylus ruled over Thessaly, where was to be seen a wolf metamorphosed into stone. Peleus killed the son of Psamathe the Nereid, who sent a wolf against his flocks: but at the intreaties of Thetis she transformed it into marble.

1056 Tymphrestus is a mountain of the Milienses, a tribe of Thessaly; to whom belong Ægonea, a city, and Titarus, which is also the name of a mountain. Echinus is a city of Thessaly near Larissa, as is also Irus, and Trachis, which, according to Strabo, is six stadia from Heraclea. Gonos, or Gonnus, is a city of Perrhæbia, according to Strabo, who also mentions it as a Perrhæbian city Olosson, or Oloosson, since called Elasson. Livy says that Gonnus is twenty miles from Larissa, close on the Vale of Tempe. Phalanus is a city of Thessaly, or Epirus. Castanea is placed by Herodotus in Magnesia.

Commands th' Alæan fane high-throned, and rolls
 His watery war Nauæthus to the main :
 There shall th' Ausonian tribes, Pellenian bands, 1080
 Destroy the hero, while his arm assists
 The Lindian chiefs, whom far from Carpathus,
 Far from Thermydrus' heights, shall Thrascias drive
 To weep and wander through the sad sojourn :
 There by Macella shall the natives raise . 1085
 The temple o'er his tomb, and shed the blood
 Of holocausts, and as a god adore.

And he shall dwell deep in Langarian vales
 Whose arm shall form the steed, who from the spear
 And strife of men with coward hurry starts. 1090
 How shall he mourn his father's perjuries,
 Who, when the bridegroom on Comætho's towers
 Roll'd all the thunder of the battle, dared

1078 Philoctetes dedicated a temple to Alæan Apollo, because he had at last found a place of rest from his wanderings.

1079 Nauæthus is a river in the district of the Bruttii, flowing between Crotona and Petelia.

1082 Lindus is a city, and Thermydrus a harbor of Rhodes, where the name Lindo is still to be found. Carpathus is an island between Rhodes and Crete. From Rhodes a colony came to Italy, where they met with great resistance from a number of emigrants from Pellene, a town of Achaia, who killed Philoctetes while he was in the act of assisting the Rhodians.

1085 Macella is a city of the Bruttii.

1088 Epeus, the fabricator of the Trojan horse, dwelt in Langaria subsequently to the taking of Troy, and suffered for the perjuries of his father Panopeus; for when the children of Pterelas carried off the herds of Electryon, he promised the hand of his daughter Alcmene to the person who should bring them back. Amphitryo undertook the expedition, in conjunction with Cephalus and Panopeus, and conquered by the assistance of Comætho, the daughter of Pterelas, who betrayed her father from the love she bore to Cephalus. Amphitryo and his soldiers had sworn to conceal no part of the plunder, which oath was violated by Panopeus. Langaria is a town of Lucania, to the south of the river Sous.

For flocks and herds, the prizes of the sword,
 Swear, falsely swear, by the Cydonian maid, 1095
 And thee great god of spears, who rulest wide
 On Thracian hills, or hear'st thou rather king,
 Candaon, or Mamertus, lord of war !
 Nor this alone, for in his mother's womb,
 Ere heaven had dawn'd upon his infant eyes, 1100
 Round the twin-babe he twined the wrestling arm ;
 For which the gods with weak and timid soul
 Gifted his seed, well knowing how to shine
 In bloodless contests of gymnastic oil,
 Well fraught with wiles, well stored with subtleties
 Of specious art, but in the strife of death 1106
 Coward, and trembling at the lance's gleam.
 Far from his native home, by Ciris' stream,
 By Cylistarnus shall he dwell, and hang
 High in the temple of the Myndian maid 1110
 Mechanic steel, and all those instruments
 By which the pest of imaged beams shall rise,
 Leap from the den, and ramp upon our walls.
 And some shall tread the lone Sicilian shore,
 Whither the perjured prince Laomedon 1115

1095 Minerva Cydonia was worshipped by the people of Arcadia. Pausanias tells us that she had a temple in that district.

1098 The names of Candaon and Mamertus are again given to Mars in verse 1636.

1099 Panopeus fought with his brother Crissus before either were born. To punish him, the gods caused his son Epeus to turn out a good wrestler, but a coward in battle.

1108 Ciris and Cylistarnus are rivers of Italy.

1111 Aristotle tells us that Epeus consecrated those instruments with which he made the Trojan horse in the temple of Minerva situated in Calabria. Minerva was called Myndia, from a city in Caria.

1115 Laomedon, incensed that his daughter Hesione had been substituted for one of the three daughters of Phænodamas, sent them to be exposed on the shores of Sicily, part of

Sent erst the bark which bore the triple charge
 Of lovely maids ; for still upon his soul
 Weigh'd every word Phænodamas had breathed,
 Still to his eyes his daughter's form arose
 Prey to the ravening orc ; wherefore he bade 1120
 To cast the nymphs unto the savage brood
 Which howl on barren Læstrygonian shores.
 But flying from the solitary strand,
 To soft Zerinthia shall they build the fane
 Who bore the wrestling king : thence as they roam,
 One shall the river-god Crimissus press 1126
 With fierce embrace, and wrap his limbs divine
 In likeness of a hound : the nymph shall bear
 A wondrous boy, who on Sicanian plains
 Shall build three cities, castellated pride ; 1130
 Who from Idean shores shall bear away
 Anchises' spurious branch, and in the soil
 Of rich Trinacria plant the budding germ.
 Segesta, thee the sanctities of heaven
 Have steep'd in sorrows ; ne'er to thee shall come
 Joy, nor the voice of song, since Ilium blazed 1136
 Wrapp'd round with flame ; alone shalt thou deplore
 Its towers and sacred shrines, and heave the sob
 Ceaseless, and groan through ages ; sable robes

which island was colonised by the Læstrygones, a nation of Italy, called afterwards Leontini. These three daughters were preserved by Venus, and one of them bore to the river Crimissus a son named Egestes or Acestes, who built three cities, Ægesta or Segesta, Eryx, and Entella.

1131 Egestes, or Acestes, came to Troy, and took back with him Elymus, an illegitimate son of Anchises.

1133 The three promontories of Sicily, from which it obtained the name of Trinacris, are Pachynus, Lilybæum, and Pelorus.

1134 The inhabitants of Segesta continued to wear mourning in memory of the misfortunes of Troy. The use of this dress is confirmed by history.

Of wo shall clothe thine habitants, and all 1140
 Squalid with grief, and savaged by despair,
 Dishevell'd tresses of entangling curls
 Shall float upon their shoulders, signs of wo.
 By Siris some shall hold Leutarnia's plain,
 Where Calchas, skill'd in Sisyphean lore, 1145
 Lies hearsed in death, and bleeds his clotted hair,
 Where Sinis murmurs in his bed, and rolls
 O'er Chonia's field his fertilising wave.
 There shall th' unhappy exiles raise them towers
 Like those which never more shall they behold, 1150
 And build a little Troy; but rage shall seize
 The Laphrian virgin, who shall blow the blast
 From her shrill clarion, and collect her might;
 For e'en within her fane shall Murder stalk
 And slay the sons of Xuthus, and the race 1155
 Of Ion, nor shall spare her kindred blood.
 Then shall the statue roll her bloodless eyes
 To shun th' Achæan wolves, for in her view

1144 Leutarnia and Siris are cities of Italy. Siris was a sea-port, attached to Heraclea, situated near a river of the same name; and Strabo says that a tradition existed of its having been colonised by Trojans.

1148 Canter asserts that Italy was formerly called Chonia, and thinks the name might have originated from Hercules, who was called Chon by the Phœnicians; but Apollodorus, as quoted by Strabo, tells us that Philoctetes built the city of Chone near the promontory Crimissa, from whence the inhabitants of that district were called Chonians.

1152 Minerva.

1154 When the Trojans fled to Italy after the taking of Troy, the inhabitants of Crotona, though originally of Achæan extraction, assisted them in an attack on an Athenian tribe which had settled there, and murdered the fugitives who had fled to the temple of Minerva, whose statue is said to have averted her eyes.

1156 Attica was formerly called Ionia, from Ion, the son of Xuthus. Ion is supposed by some to be the same person with Javan, the descendant of Noah.

Not e'en his fillet saves the blameless priest,
Who first shall dye her altars with his gore. 1160

Some on Tullesian hills, and rugged steep
Of sea-beat Linus swelling to the clouds,
Bow down their heads to the brave Amazon,
Who, borne on foreign waves, round foreign shores
Shall seek her queen ; what time in fields of war 1165
Brass binds her helmed head, brass round her limbs
Gleams dreadful to the sun. Th' Ætolian ape
Shall wound the martial glories of those eyes,
As closed in night they slumber ; but the spear
Shall nail the dark deformity to earth. 1170

These towers, these bulwarks of the mighty maid,
Crotona's children shall despoil, and slay
Clete, the queen of Clete : well I know
That Laure's sons shall win no easy field,
Nor cloudless be the tempest ; for what troops 1175
Pierced by her steel shall bite th' inglorious dust !
What clenched hands shall grind the gory soil !
What sobs of death come bubbling up in blood !

Some by Terina, where Ocinarus
Rolls down his limpid crystalline, shall dwell 1180

1161 Some of the Greeks settled in Thessaly, the birth-place of Clete the Amazon, who, while in search of her mistress Penthesilea, was driven by a storm to Italy, where she built a city, and called it by her own name. The Tullesian mountains, and Linus, are in Thessaly.

1167 When Achilles had slain Penthesilea, on raising her helmet, and discovering her beauty, he lamented his victory, and slew Thersites the Ætolian, who had wounded her in the eye. Thersites is called an ape on account of his deformity.

1174 The Crotoniatæ, descendants of Laure, the wife of Croton their founder, after several generations attacked and destroyed Clete, the queen of which city was herself always called Clete. They slew the last of the race, but not till they had severely suffered from her courageous resistance.

1179 Others dwelt in Terina, a city of Italy, by the river Ocinarus.

In sad repose, worn down by bitter toils.

The bloody Boar, the son of Gorge bold,
 Who drinks Lycormus' waters, and the chief
 Of feeble spear, who boasts the second prize
 Of beauty, toss'd on stormy seas shall roam; 1185
 For now the North shall rush on frozen wings
 From Thracian caverns, drive their shatter'd pine
 Where Libya's sands unwet with morning dew
 Spread barren; now shall Afric's sultry son
 Roar from the south, and fraught with bickering storms
 In dark encounter ride upon the waves; 1191
 Till, bursting from the bosom of the deep,
 Epirot ridges and Ceraunian woods
 Shall bound the black horizon of the main.
 There long they roam, and drink swift *Æas*' stream,
 Outcast, exiled; and by Mylaciæ realms, 1196
 By Crathis shall they wander, by the towers
 Of Colchian Polæ, where those dwell beside
 Dizerus, deeply flowing stream, whom erst

1182 Thoas and Nireus were driven to Libya, and afterwards by a southerly wind to Epirus. Thoas was the son of Andræmon and Gorge, and by birth an *Ætolian*, for Lycormus is a river of *Ætolia*. He is termed a bear from his martial spirit.

The bristled boar in infant gore
 Wallows beneath the thorny shade.—GRAY.

1183 Nireus, the son of Charopus and Aglaie, was considered as inferior to none but Achilles in beauty; but he was a bad soldier, and brought but few followers with him to Troy.

1193 The Ceraunia, or Acroceraunia, are mountains of Epirus, part of which country was inhabited by the Mylaciæ. The river *Æas* takes its rise in Mount Pindus.

1198 Polæ, or Pola, was a city of Istria, built by the Colchians whom *Æetes* despatched to recover Medea. They failed in their pursuit, and, in consequence, were afraid to return.

1199 Dizerus is a river of Illyria.

The prince of Coriath and of *Æa* sent 1200
 To seek his daughter o'er the waves : they flew
 Swiftly, but swifter fled the bark divine,
 And bore the bride, the willing prize, away.

And some to Malta, near Othronus' isle
 Shall steer, where round the rocks the chafing wave
 Still urges, flowing from Pachynus' shores, 1226
 And Ulyssean hills, (things by their names
 I call, as yet unnamed,) where the fell son
 Of Sisyphus rear'd high the marble fane
 To dread Longatis, and Helorus laves 1210
 The pillar'd height with coldly-flowing stream.

Eubœa's wolf, whose unrelenting fangs
 Tore out his grandsire's heart, shall still regret

1200 *Æetes*, the father of *Medea*, was the founder of the city *Æa*. It is said that, not content with the sovereignty of Corinth, he quitted it for that of Colchis.

1202 The *Argo*, in which Jason bore off *Medea*.

1204 *Melite*, now called Malta, lies opposite to the promontory *Pachynus*, the most southern part of Sicily. *Othronus* is an island in the Ionian sea, between Epirus and Italy.

1207 The promontory of Ulysses was near to *Pachynus*. There Ulysses built a temple to *Hecate*, that he might appease the spirit of *Hecuba*, whom he had caused to be stoned.

1209 *Anticlea*, the mother of Ulysses, is said by some authors to have been pregnant by Sisyphus when she married *Laertes*.

1210 *Longatis* was a name of *Hecate*. '*Helorus* is a river of Sicily, which flows near a city of that name, near *Pachynus*. It is said to inundate the surrounding country, in the same manner as the Nile.

1212 *Elpenor*, intending to strike a servant who was negligently conducting his grandfather *Abas*, missed his aim, and killed the latter; for which reason being forced to submit to banishment for one year, he persuaded a body of his countrymen to follow him to Troy, from which he afterwards went to *Othronus*, but was driven from thence by serpents to *Abantia*, a city of *Illyricum*. Homer however tells us that he was killed at Troy by *Agenor*, and an epitaph is extant 'on *Elpenor* buried at Troy.'

Coscynthus' native wave, and on the shores
 Of bleak Othronus dwell ; upon a rock 1215
 High frowning o'er the seas he shall indite
 The glozing speech, and with him shall entice
 Full many a mariner ; for from his home
 While the year circles shall Erinnys lash
 The murderous wretch, and Justice watch her prey,
 And Furies rising from Ladonian waves. 1221
 Thence shall he roam, and fly the battling snakes,
 And dragon coil implicit ; then shall steer
 To famed Abantia's towers, Epirot realms,
 And dwell upon the shores, and quaff the stream 1225
 Which down Chaonian Polyanthes flows.

By where the marbles on Ausonia's plain
 Rise, empty semblance of a tomb, and bear
 Their Calchas' name, one of the healing pair
 Shall heap a foreign dust upon his bones. 1230
 In fleecy spoils the curious spoils shall sleep
 Fast by his sepulchre, and dreams divine
 Draw back the veil which clothes futurity.
 Wet with Althænus' wave the Daunians pour
 Their soul into the prayer, and call the god 1235
 Loudly, to scatter from his healing wing

1214 Coscynthus was the ancient name of the Euripus, a strait between Bœotia and Eubœa.

1219 Ceres Erinnys was worshipped at Telphusa, a town of Arcadia, near the river Ladon.

1226 Polyanthes is a river of Chaonia, which is a district on the eastern coast of Epirus, to the south of the mountains called Acroceraunia. Apollonius fables that Phaeton fell into the mouth of this river.

1229 Podalirius, the son of Æsculapius, and brother of Machaon, was buried in Italy, near the cenotaph of Calchas. Thither the neighboring tribes resorted for oracles, and wrapping themselves in the skins of sheep, awaited prophetic dreams.

1234 The persons who came to consult the oracles washed themselves with the water of the river Althænus.

Health on the herd, and busy tribes of men.
 There what a sun shall on the heralds burst,
 Ætolian fools, and light them to their graves,
 When from Salangian and Angæsan tribes 1240
 They claim their chieftain's heritance, the fields
 And fattening furrows of sustaining earth !
 Deep in the tomb, and cavern'd gloom of Death,
 Alive shall they descend, unwept, unmourn'd,
 And roof'd with horrent stone the Daunian race 1245
 Raise the rude monument ; thus shall they hold
 The plains beloved, the portion of the king,
 Son of the boar, who ground with cruel jaws
 The warrior's head, and dyed his tusks in blood.
 Where Lampetes erect with horned head 1250
 Juts from Hipponian hills into the main,

1238 Diomed cursed the soil of the Daunians, and prayed that it might never prove fertile till cultivated by Ætolian husbandmen. In process of time, the Ætolians demanded the inheritance of Diomed, and sent ambassadors, who, after having consulted an oracle, received for answer ' that they should hold the land in perpetuity.' These delegates made their requisition, but were in consequence buried alive ; and thus was the prediction fulfilled.

1240 The Salangi and Angæsi are tribes of Italy.

1248 Diomed was the son of Tydeus, who was mortally wounded before Thebes by Melanippus. Amphiaras killed the latter, and Tydeus died gnawing the head of his antagonist. Tydeus is called a boar, because he wore the skin of that animal. Adrastus consulted an oracle with respect to the marriage of his daughters, Deiphile and Argia : he received for answer an injunction to give them to a boar and a lion ; and, in obedience to this command, bestowed them on Tydeus, who was dressed in the hide of a boar, and Poly-nices, who wore that of a lion.

1251 Hippo, or Hipponium, was a city of the Bruttii, built, according to Strabo, by the Locrians : it was afterwards called by the Romans Vibo Valentia. Lampetes was a mountain on the adjacent coast, whither came the Phocians, the followers of Schedius and Epistrophus, the sons of Iphitus, and grandsons of Naubolus.

Shall steer the troops whose chiefs derive their race
 From ancient Naubolus, nor more shall plough
 Fair Crissa's heights, but on Crotonian shores
 (As slow they drive the sturdy team afield) 1255
 Think on their loved Anemorean plains,
 Lilæa's towers, Amphissa's Phocian wall,
 And Abæ, roll'd in the records of Fame.

Unhappy dame, Setea, wave thy torch,
 Throw flames upon the helm, flames on the prow: 1260
 Chain'd to the rocks, how shalt thou call on Death,
 When iron cramps, and clasping bands of brass
 Inextricable, knit thy limbs! on high
 The screaming vulture, circling round thy head,
 Shall scent his prey, shall banquet on thy blood. 1265
 Hark! Crathis echoes to thy groans: the rocks
 Named from thy woes, and sacred to thy grief,
 Shall rise, and scowl upon the Tuscan main.

Thy waves, O Membles, and the barren shores

1254 Crissa was a city of Phocis, built by Crissus the brother of Panopeus: it was not far from the bay of Corinth, which was by many called the Sinus Crissæus, though this name applies properly to a creek which runs up by Crissa.

1256 Anemorea was a city of Phocis, but its situation is not exactly ascertained.

1257 Lilæa was a city of Phocis, situated at the fountains whence springs the river Cephissus. The site of Amphissa is not very exactly ascertained. Lycophron, by mentioning it in the same list with so many cities of Phocis, would seem to place it in the same district, and is supported by the authority of Pliny.

1258 Abæ was in Phocis, and was renowned for an oracle, which was prior to that of Delphi, and existed in the time of Herodotus.

1259 Setea, one of the Trojan captives, conspired with her fellow-sufferers to burn the Grecian fleet near Sybaris. She was discovered, crucified, and affixed to a rock which afterwards bore her name.

1266 Crathis is a river which runs by Sybaris into the bay of Tarentum.

1269 Membles is a river of Italy.

Of Cyrrhus, shall behold the Grecian barks 1270
 Steer mournfully ; beyond the Tyrrhene seas
 Safe in Lametus' waters shall they ride,
 Ride safe—but ne'er return ! their crews shall dwell
 For ever there, and tread Lucanian shores.
 O'er these shall Sorrow brood ; still shall they weep
 My forceful spousals, and the foul embrace. 1276
 Some to their realms, their native realms, shall
 ride
 Gallant, and gay ; but not for them shall glow
 Propitious flames of sacrificial light
 To please Larynthian Cerdylas : such arts, 1280
 Such wiles, the mining hedgehog shall infuse,
 Steal to the nests, and in each female bird
 Raise fraudulent hopes, inordinate desires ;
 While impious fires of luring flame shall stream,
 And guide their navies on the rocks ; for still 1286
 Revenge sits lurking, since the filial branch
 Bow'd its green honors to the severing steel,
 And lies all withering on Methymna's shore.

1270 Cyrrhus, or Corsica, was colonised by the Phocians, who afterwards inhabited Marseilles.

1272 The Lametian bay was on the eastern coast of Italy, so called from the river Lametus, or Lametia, a city towards the south of Lucania. Cassandra concludes here her enumeration of the wanderings of the Greeks, and proceeds to foretell their sufferings after their return.

1280 Jupiter is termed Cerdylas, from a Greek word signifying lucre ; because he is the source of all gain and good fortune ; and Larynthian, from a city where he was worshipped.

1281 Nauplius in revenge for the death of his son Palamedes, employed himself in corrupting the wives of the absent princes, and exciting their subjects to rebel. The manner in which he lured their fleet to destruction was by displaying false lights on the Capharean promontory. From his cunning, he is styled a hedgehog, the sagacity of which animal was proverbial among the Greeks.

1286 This branch was Palamedes, who was buried at Methymna, one of the five cities of Lesbos.

Borne down, and struggling in the bath of blood,
 The king of men shall feel the tangling robe 1290
 Twine round his manly limbs in traitorous folds
 Inextricably knotted, and shall search
 The clasping sutures with unseeing hands :
 Then streams, and blood, and batter'd brains shall dye
 Urn, tripod, laver : hand on hand up-heaved, 1295
 The cleaving axe shall lay his warrior head
 Low : from the mad and mangling lioness
 To Stygian waters, to Tænarian shores
 His soul shall wing her melancholy way.
 But I shall lie upon the lap of Earth 1300
 Smit by the piercing steel, and in my gore
 Weltering ; while on my neck bow'd to the ground
 Shall strike with many a stab, and many a blow,
 The Dragon queen : as on the mountain tops
 The youthful woodman cleaves with sturdy stroke 1305
 Cedar, or pine, or knotted oak, so she
 Shall stride infuriate on my bleeding limbs,
 Wreak her mean vengeance on a captive slave,
 And satiate all her savage soul with death.
 With sobs and shrieks my spirit issuing forth 1310
 On wings of winds shall seek my wedded lord :
 But ah ! I see, I see the lion's whelp
 Rush from his lair, and ranging for revenge

· 1289 Lycophron agrees with the Greek tragedians in stating Agamemnon to have been murdered in a bath ; but Homer asserts him to have been killed at a banquet.

· 1290 Clytemnestra, according to Æschylus, threw a robe over the head of Agamemnon, and then cleaved his head with an axe.

· 1293 This metaphor, which confounds the senses of feeling and sight, is analagous to the scriptural ' darkness which may be felt,' and the ' palpable obscure' of Milton.

1304 The Dragon queen is Clytemnestra.

· 1312 Orestes, who avenged the death of Agamemnon on his mother Clytemnestra.

Strike his fell talons to the viper's heart,
 Wash blood with blood, and expiate wo with wo. 1315
 My spouse, the master of the captive maid,
 Though low in death, shall still on Sparta shed
 His influence benign, like Jove adored
 By all the sons of Œbalus; nor night
 Shall steep my glories in Lethæan dew, 1320
 Nor veil my honors, for the Daunian chiefs,
 And those who dwell in Dardanus, shall build
 The fane which rises fast by Salpe's lake;
 And still, when maidens loathe the bridal yoke,
 (Of chaste delights enamor'd) and the song 1325
 Of spousals, and th' obtrusive bridegroom proud
 Of flowing tresses and Hectorean curls,
 But base of blood, or cast in vulgar mould,
 Graceless of form, about their beauteous limbs
 They wrap the sable robe, the garb of fiends 1330
 Eumenides, and dye their cheeks with juice
 Spell'd with dark words, and waving high the wand
 Throw their white arms around my marble neck.
 Ah me! what floods your tear-distilling eyes

1317 A temple was erected at Sparta to Agamemnon, who was called Jupiter; and, *vice versa*, Jupiter was called Agamemnon. This piece of flattery to princes was very common among the ancients.

1319 Œbalus, according to some authors, was the progenitor of Tyndarus and his brothers.

1322 Dardanus was a city of Italy.

1323 Salapia, or Salpe, was a city of Apulia, not far from Cannæ: near it was a lake called the Palus Salapina.

1324 When the Daunian virgins were averse to marriage, they arrayed themselves in mourning, carried a wand or staff, and embraced the statue of Cassandra, having previously tinged their cheeks.

1327 A peculiar method of combing back the hair, and suffering it to flow on the shoulders, was called Hectorean. This manner of wearing the hair was used by the Daunians and Picentini.

1334 Minerva was so much incensed at the rape of Cassandra by Ajax the Locrian, that she visited the Locri with pes-

Shall pour! what groans in evil hour shall cause 1335
The forceful bridegroom, 'gainst whose fierce embrace
Struggling I strove with unavailing strength!

Unhappy virgins! whom the cruel lot

Condemns to sad celibacies of wo:

Larymna, Spercheus, ye Boagrian streams, 1340

Ye towers of Thronium, ye Pyranthian woods,

Phalorias, Cynus, Naryx, Scarphe's walls,

Hearth of Oileus, what a weight of wo

Gygæan Pallas heaps upon our heads!

A thousand years shall roll, and still the lot 1345

Leap from the fatal urn; through barren plains,

Wide wastes, and sands wash'd by the frequent
wave,

Slow shall the maidens wind their toilsome march.

By foreign hands upon a foreign shore

Shall rise the tomb, which tides shall wash away. 1350

Trees by the lightning blasted, cypress shades,

Branches, whence never fruits nor blossoms sprung,

Shall heap their funeral pyre, Vulcan consume

The dove who died upon the Phrygian hills,

And strew her ashes to the rolling seas. 1355

The rest shall steal where Sithon's daughter rules,

tilence. They consulted the oracle of Apollo, which commanded them to send two virgins annually, chosen by lot, to minister in her temple at Troy: and to continue so to do for the space of a thousand years. This custom is mentioned by Plutarch, who states it to have continued till within a short space of his own time.

1340 Larymna is a city of Bœotia; Spercheus, a river on the southern frontier of Thessaly; Boagrius, a river of the Locri Epicnemidii, flowing near Thronium; Phalorias is a city of Locris; Cynus is on the frontier of the Locri Opuntii; Naryx, or Narycium, is a city of Locris, the seat of Oileus. Minerva was called Gygæan from the Gygæan marsh.

1349 The first virgins who came to Troy suffered death from the resentment of the Trojans, and their ashes were thrown into the sea.

1356 Rhætea, the daughter of Sithon, gave her name to the Rhætean promontory near Troy.

Pale as the cheek of Death, and looking round
 Start at each sylvan whisper of the breeze ;
 From hallow'd urns shall pour the lustral dew
 Brightening the rich mosaic, and adore, 1360
 Low-cowering at her shrine, the mighty Maid.
 There shall they lurk, a race proscribed, a mark
 For scorn to point at ; for each Trojan eye
 Shall scowl upon the damsels ; every boy,
 Youth, or gray-bearded sire, shall seize or stone 1365
 Or axe, or staff hewn upon Ida's hills,
 Or spear of ashen length, or sword of proof,
 And quench the thirstings of his hand in blood.
 O mother ! mother ! neither shall thy fame
 Float on the wings of silence, but the spouse 1370
 Of gloomy Dis, queen of the triple form,
 Persean Brimo, shall in brutal vest
 Thy members clothe, and limb thee like a hound ;
 Around the couch of Sleep with nightly tread
 Stern shalt thou stalk, while from thy glaring eyes
 Gleam terrors, such as in their souls infix 1375
 Plagues who with torches honor not the queen
 Of Thracian Strymon, and Pherean plains :
 And on Pachynus' shore thy cenotaph
 Shall rear its sacred marbles : round it dreams 1380
 Shall spread their wings of soporific shade.
 So wills the lord who by the flowing streams

1369 It has been already mentioned that Hecuba was changed into a dog by Hecate : which goddess was worshipped under the name of Brimo, or Obrimo.

1377 Torches were used in the Eleusinian mysteries and the sacrifices to Proserpine, in memory of those which Ceres lighted at Mount Ætna, when she sought her daughter.

1378 Before the extension of the limits of Macedon the river Strymon was the boundary between that country and Thrace. Hecate was worshipped at Phæræ, a city of Thessaly, not far from the Pægæan bay.

1382 Ulysses was the first who cast a stone at Hecuba. He

Of famed Helorus pours the sacred wine,
 Dreading the triple queen ; for on thy limbs
 First of the Greeks he heaved the murderous stone,
 And offer'd thee, priest of the rites of hell. 1386

But not in vain, O brother, not in vain,
 Light of my life, dear as my fostering blood ;
 No, not in vain thy princely care shall pile
 The heaps of numerous holocausts, and burn 1390
 Ambrosial incense and ambrosial flowers
 To him, who sitting on Ophion's throne
 Looks o'er the world ; thee to his native shores
 (Shores hymn'd by every song, by every Greek
 Voiced tunefully) the grateful god shall bring, 1395
 Where erst his mother wrapp'd in secret shade
 (Who, wrestling with the consort of the skies,
 Hurl'd her to night profound) brought forth in wo
 The wondrous boy, what time the goddess fled
 The bloody banquets of her spouse, and feasts 1400

was afterwards terrified by a dream, and built a temple near the promontory of Pachynus, beside the river Helorus. Hecuba is feigned to frighten all persons who neglected to pay adoration to Hecate, in conformity with the mythology, which represented that deity as attended by dogs whenever she was present at nocturnal incantations. The Dii Manes, and the spirits of those who had been unjustly put to death, were supposed to have the power of punishing and alarming the guilty.

1389 Homer makes mention of the piety of Hector, whose spirit was translated after death to the islands of the blessed. Between the ages of brass and iron Hesiod places a fourth generation of heroes, some of whom he says were killed at Thebes, others at Troy. These were placed by Jupiter in the Happy Isles, at the extremity of the earth, or, as Milton phrases it, 'the earth's green end.'

1392 The throne of Jupiter was formerly filled by Ophion and Eurynome : they were dispossessed, and hurled to Tartarus by Saturn, and Rhea, the mother of Jupiter.

1400 Saturn, that he might not be in his turn expelled by his own children, devoured them as soon as born. Rhea secretly placed Jupiter under the care of the Curetes and Corybantes, and gave to Saturn a stone wrapped up in swaddling-clothes.

Infanticide ; but not the tender limbs
 Of his own son the cruel father crush'd,
 Of his own seed the murderer and the tomb,
 But glutted down the stone, and linden folds
 Of swaddling robe : there in the blissful isles, 1405
 Shores of the Bless'd with heroes shalt thou dwell,
 Beneficent in death ; for the sown race
 Of Ogyges shall hear the voice divine
 Sound from Terminthian Lepsieus, healing god,
 And burst the cerements of thy tomb, and bear 1410
 To lands Aonian and Calydnus' towers
 Thy-saviour bones, when battle shall deface
 Their fields and shrines of Tenerus destroy ;
 And still with songs and sacrificial blood
 Thee shall th' Ecteni like a god adore. 1415
 To Cretan Gnosus, to Gortyna's towers,
 Shall roll the tide of slaughter ; Ate there,
 The bride-maid of my nuptials, shall o'erwhelm
 Thrones and dominions : Not in vain the bark
 Bounds on the surge of the careering wave 1420
 To bear the mariner, whose subtle wiles
 Shall twine round Leucus, guardian of the realms ;

1408 Ogyges, the son of Neptune and Alistra, was one of the ancient kings of Bœotia. The inhabitants of Thebes are said to have sprung from the dragon's teeth which were sown by Cadmus. They consulted the oracle of Apollo, while their city was suffering from pestilence, and were commanded to bring the bones of Hector from Phrygia to Thebes.

1409 Apollo is called Terminthian, from terminthus, a herb used in medicine.

1411 Bœotia was formerly called Aonia: Calydnus was a king of Thebes.

1413 Tenerus was the son of Apollo and Melia: he had an oracle and temple near Thebes.

1415 The Ecteni formerly inhabited Bœotia.

1416 Gnosus and Gortyna are two of the principal cities of Crete.

1422 When Idomeneus sailed to Troy, he intrusted his kingdom and family to the care of Leucus, his adopted son,

Then shall he spare nor blood of infant babes,
 Nor Meda, beauteous queen; no, nor the charms
 Of Clisithera, which th' unhappy sire 1426
 Had promised to the Dragon whom he nursed;
 But all shall die where rears her hallow'd porch
 Great Onca Pallas, in her very fane
 Die by his hand, and welter in their gore.

Visions of glory, crowd not on my soul; 1430
 Immortal sons of an immortal sire,
 Bound on your brows (so valor should be crown'd)
 The laurell'd meed of conquest shall entwine;
 O'er earth and seas extends your dread domain,
 Powerful of realms; o'er empires and o'er waves 1435
 In solemn majesty your sceptred hand
 Rules far and wide, and shakes the conquering spear.
 Nor yet, my country, no, nor yet thy fame
 Shall fade in darkness; such a martial pair,
 Twin lions, shall my kinsman leave, who springs 1440
 From Chœras and the Castnian Queen, well skill'd
 To pour the honied words, or guide the war;
 Who to Rhæcelus first shall fare, and dwell
 By Cissus' heights, where the Laphystian maids

and promised, on his return, to give him his daughter in marriage. Nauplius sailed to Crete, and persuaded Leucus to seize on the government, and put to death Meda and Clisithera, the wife and daughter of Idomenæus.

1427 Ceres Erinæys was worshipped at Onca, a city of Arcadia.

1430 Cassandra foretells the power and extent of the Roman empire, its origin from Æneas, and the birth of Romulus and Remus, whom she calls twin-lions.

1440 Æneas was kinsman to Cassandra.

1441 Venus is styled Castnian, from Castanea, a city of Magnesia; and Chœras, from a Greek word signifying a hog; since those animals were sacrificed to her by the Argives.

1443 Rhæcelus is a city of Macedonia; and Cissus is a mountain of that country.

1444 The Bacchanals are called Laphystian maids from Laphystia, an epithet of Bacchus, said to be given to him from a mountain in Boeotia.

Exult, and rear their Mimallonian horns: 1443
 Him from Halmopia shall the Tuscan wave
 Receive, and Lingens, from whose smoking founts
 Springs out the boiling stream, and Pisa's towers,
 And green Agylla crown'd with snowy herds.
 With him the foe shall mix his friendly host, 1450
 Pledge of their plighted loves, and bend the knee
 To Powers unseen, and write an oath in heaven,
 The wandering chief, who o'er the pathless tracts
 Of land and seas explores his anxious way.
 With him the princes (sons of Mysia's king, 1455
 About whose struggling limbs the god shall twine
 His tendrils, and break short the spear) shall lead
 Their armies, Tarchon and Tyrrhenus, sprung
 Celestial seed, from great Alcides' loins.
 Then shall he view, while Famine frowns around, 1460
 The tables crush'd by hungry jaws, and know
 The voice of seers, and own the prescient god.
 As many porkers as the fruitful womb

1446 Halmopi is situated to the north of the river Panyasus, at the junction of the ridges of Scardus and Hæmus.

1447 Lingens is a warm spring of Italy.

1448 Pisa is a city between the rivers Arnus and Anser. It was built by the Pisæi, or Pisatæ, who came from a district of Elis named Pisatis. Some authors think that Pisa was the ancient name of Olympia.

1449 Cære was built by the Greeks, and anciently called Agylla: it was under the government of Mezentius the king of the Etrurians, and at no great distance from Rome, on a small river which runs nearly parallel to the Tiber.

1450 'The foe' is Ulysses, who entered into a treaty with Æneas, in which he was joined by Tarchon and Tyrrhenus, the sons of Telephus the king of Mysia, who, stumbling against the roots of a vine, was wounded by Achilles.

1459 Telephus was the son of Hercules and Auge.

1461 This alludes to the prophecy given to Æneas by the harpy Celæno; viz. that his associates should be compelled by famine to consume their very tables, which prediction was fulfilled by the soldiers eating the cakes on which they had laid their provisions.

Of her produced, who from th' Idean hills
 Sail'd on the deep, and gave her brood to breathe 1465
 Thrice ten this air of life, so many towers
 Shall rise beneath his forming hand, and frown
 O'er Latium's realms, and Daunian's martial sons ;
 And in the fane the sculptured brass shall stand,
 And thick the bristling progeny shall throng, 1470
 And seem to draw the stream ; the marble roof
 Shall rise to Myndian Pallas, and around
 His household lares press the sacred floor,
 Gods of his love ; for from the smouldering flame
 He saves nor spouse, nor children, nor the gold 1475
 Of garner'd stores, but in his sinewy arms
 Snatches their imaged forms, and with them bears
 His aged sire, and wraps them in his robe.
 For when the dogs of war shall feast on death
 Blood-happy, when the leaping lot shall give 1480
 Our fields and fair possessions to the foe,
 Him, him alone, shall they permit to cull
 From treasured heaps whate'er is next his soul :
 Such reverence e'en from foes his pious love
 Shall win. He bids, and straight the towers arise 1485
 Which every bard shall hymn war-proof, of might
 Invincible, while flows the tide of time :
 And high the walls shall rise by Circe's wood,
 Æetes' port, where from the stormy main

1466 Ascanius, the son of Æneas, built Alba Longa, on the walls of which city he is said to have erected thirty towers.

1477 Æneas preserved his father and household-gods from the conflagration of Troy, but lost by the way his wife Creusa.

1484 The piety of Æneas made such an impression on the Greeks, that they permitted him to retain all his possessions, no part of which was exposed to plunder.

1485 Rome, which was founded by the descendants of Æneas.

1488 The Circæan hills are in Latium, not far from Alba.

1489 Æetes was a harbor of Italy, into which the Argo en-

- Rested swift Argo, by the Marsic lake 1490
 Of Phorce, by Titonian waves, which hide
 Their sapping waters in the gloom of earth,
 And by Zosterian mountains, where the fane
 Echoes the sounds which from the sibyl's lips
 Flow fearfully, and rears its roof of stone. 1495
 Such woes shall they endure who storm these towers:
 And if they give, shall they not feel despair?
 When did Prometheus' mother ever love
 Sarpedon's nurse, since flow'd between their shores
 The seas of Helle, since the jostling rocks 1500
 Rose dreadful, since th' inhospitable wave
 And Salmydessus roar'd on Scythian strands

tered, that Jason and Medea might be purified from the murder of Apsyrtus.

1491 Phorce is a lake in the country of the Marsi. Titon is a river near the Circæan mountains, which falls into an abyss.

1493 Zosterium is a mountain of Italy, in which is the cave of the Cæmæan sibyl Phæmonoe.

1496 Cassandra here enumerates the wars between Europe and Asia, beginning with the rape of Io by the Phœnician mariners.

1498 Asia, according to some authors, was the wife of Iapetus, and mother of Prometheus, and gave her name to the continent.

1499 Europa, from whom Europe derives its appellation, was mother of Sarpedon by Jupiter.

1500 Lycophron enumerates the boundaries of Europe and Asia, which he says are:—the Hellespont;—the Symplegades, which, from appearing to join and separate as they were viewed under different aspects, were fabled to meet and crush the vessels which attempted to pass between; (these rocks were also called Cyaneæ, and were situated at the entrance of the Black sea,)—the Euxine, or Black sea, which was formerly called Axenus, or Inhospitable, either from the ferocity of its borderers, or the dangers of its navigation. This name, from the inhabitants of the coast becoming more civilised, or perhaps from motives of superstition, was altered to Euxine, signifying the reverse.

1502 Salmydessus, a gulf opening into the Euxine; and the Tanais, a river running into the Mæotic lake.

There where Maeotis sleeps, and Tanais cleaves
 The stagnant lake, upon whose frozen shores
 The unclad tribes with chill'd and painful step 1506
 Stalk on in ice, and pace the snowy marl?

Cursed be the mariners, the Carnian wolves,
 Who bore their prize unto the Memphian king,
 The Heifer maid, who cropp'd the tender flowers
 Where humid Lerne spreads her swamps around: 1510
 Then Discord waved her torch, and rear'd on high
 Flames of immortal hate, strife ne'er to cease,
 Rage ne'er to cool; for straight th' Idean boars
 In dread reprisal seized upon the maid:
 In gallant trim the sculptured vessel flew 1515
 Lightly on Ocean's wave, the figured Bull
 High on the prow drove back the dashing surge,
 And swift the virgin of Sarapte bore
 To Dictæ's hills, and on the Cretan lord
 Bestow'd the lovely maid, the captive bride. 1520

Shall war then sleep? Shall this then sate the soul
 Of swelling Anger? Teucer arms his host,
 With him Scamander, Cretan sire, and leaps

1507 Certain mariners from Carne, a city of Phœnicia, sailed to Argolis, and bore off Io, the daughter of Inachus; then carried her to Osiris, the king of Egypt.

1510 Lerne is a marsh near Argos.

1513 The Curetes, to whose care Jupiter was committed by Rhea, retaliated by sailing from Crete to Sarape, a city of Phœnicia, between Tyre and Sidon, whence they brought back Europa in a vessel whose head was ornamented with the figure of a bull. Hence the poets have feigned that Europa was carried off by Jupiter in the shape of a bull.

1519 Dictæ is a mountain of Crete.

1523 Not contented with this achievement, Scamander the Cretan, and his son Teucer, invaded Phrygia, where they settled, in obedience to an oracle, which commanded them to found a city on the spot where they should be attacked by an earth-born enemy. While they slept, the leather of their shields was gnawed by mice, and thus was the prophecy fulfilled.

In dread array down on the Phrygian sands,
 Warring with earth-born foes : great Dardanus 1525
 Shall wed their seed, the noble maid of Crete,
 Ariaba, mother of my kindred line.

Again rush forth the famish'd wolves, and seize
 The fateful fleece, and charm the dragon guard
 To sleep ; so bids the single-sandal'd king, 1530
 Who to Libystian Colchis won his way
 Fearless, and drugg'd the soporific bowl,
 And plough'd th' enchanted earth, and to his yoke
 Bow'd down the monsters, brazen-footed bulls,
 Whose voice is thunder and whose breath is flame ;
 Thence bore the fleecy gold, (but in the rear 1536
 Revenge scowl'd on her prey,) and with him fled
 The lamb, whose white a brother's blood shall dye,
 And children's slaughter on her bosom reek.
 On glides the speaking oak, instinct with thought,
 Whose vocal beams upon the waters fly 1541
 Self-moved, self-wing'd, and prescient of the port.

1527 Ariaba, or Batea, was daughter to Teucer ; she married Dardanus, from whom, in regular succession, descended Ericthonius, Tros, Ilus, Laomedon, Priam, and Cassandra.

1528 Allusion is here made to the adventures of Jason in Colchis.

1530 Pelias having seized on Iolchos, the birth-right of Jason, the latter was forced to fly : the usurper consulted the oracle, and received for answer a caution to beware of the stranger with one sandal. Soon afterwards, at the festival of Neptune, he observed Jason, who had lost one of his sandals in crossing the river Anaurus. Pelias inquired of him in what manner he would get rid of a person of whom an oracle had cautioned him to beware : he replied, ' by sending him in quest of the Golden Fleece.' Pelias in consequence despatched him on that expedition.

1531 The Libystini are a people near Colchis.

1538 The lamb is Medea, who slew her brother Apsyrtus, and her children by Jason.

1540 The ship Argo was built of the celebrated oracular oaks, cut down in the forest of Dodona. Lycophron feigns that she knew her course.

With stubborn strength who heaved the huge rough
 stone,
 Thence took thy father's sword, and belt where hung
 The dreadful steel, for whom, unhappy seed 1545
 Of Phœmius, rises high the Scyrian rock,
 Whence, whirling down, thy mangled limbs shall lie
 Unhonor'd, unlamented, uninurn'd,
 With thee shall come the lion-whelp who drew
 The milky globes which swell on Juno's breast, 1550
 Who seized the girdle, raised the double storm
 Of war; for far from high Themiscyra
 He bore the zone, and what of love the zone
 Rounded, Orthosia, joying in the bow.
 And shafts of missile might: but on shall come 1555
 Her kindred virgins, like a cloud of night,
 Breathing revenge, from Telamus shall come,
 Eris, and Lagmus, and Thermodon's stream,
 Thence rush by Danaû's wave dark as the storm,
 And spur their Scythian steeds, and on the sons 1560
 Of famed Erectheus and the Grecian host,
 Pour the loud shout of battailous delight,

1543 Ægeus, the father of Theseus, left with Æthra a sword, belt, and slippers, and covered them with an enormous stone; at the same time he left orders that when Theseus could raise the stone he should immediately proceed to the court of Athens.

1546 Theseus, in the latter part of his life, took refuge with Lycomedes, in the island of Scyrus. Lycomedes fearing that he might be involved in his misfortunes, led his guest to the summit of a cliff, and threw him into the sea.

1549 Theseus invaded Scythia jointly with Hercules, and bore off the zone of Hippolyte, the queen of the Amazons, and afterwards the queen herself, to whom Lycophron gives the name of Orthosia.

1553 Themiscyra is a city of Paphlagonia, inhabited by Amazons.

1556 In revenge for the rape of Hippolyte, the Amazons invaded Attica, which was formerly called Mopsopia.

1558 Eris, Lagmus, and Telamus, are mountains of Paphlagonia.

Throw down the leaguer'd towers, and roll the tide
Of ruddy flame o'er all Mopsopia's field.

Then rules o'er Thrace and Chaladrean plains 1565
My warlike ancestor, who fix'd the bounds
Where Peneus flows; to him each realm shall bow
With fetter'd arms and chain-encircled neck,
Brilliant in bravest youth, the mould of form,
Veins rich with noble blood, a soul of fire. 1570

Shall Greece then sleep? six vessels sail; and now,
The perjured to dethrone, the proud to whelm,
Th' avenger comes. Who stands upon the prow
Clad in the lion's robe? He stands whom soon
In dread divan and council of the skies, 1575
His might revolving in her alter'd soul,
Shall Gorgas raise,—a god among the gods.

From Tmolus' heights the hawks expand the wing,
And dash from Cympsus, from Pactolian streams
Sanded with gold, and from that horrid lake 1580
Where Typhon's consort, cavern'd round with gloom,
Sleeps on the blasted rock; thence on they rush
By fair Agylla, nurse of snowy herds,
And break their spears with those who boast the blood
Of giant sires, and with Liguria's race: 1585
O'er Pisa Conquest waves her crimson wing,
And all bow down beneath the sword who dwell
From Alpine ridges far as Umbria's plain.

1566 According to Herodotus, Ilus extended the Trojan empire over Thessaly and Thrace, as far as the river Peneus.

1571 Hercules invaded Troy with six ships, and vanquished Laomedon, who had refused to give the stipulated reward to Apollo and Neptune.

1577 Juno is denominated Gorgas, from a Greek word, signifying her power of producing affright.

1578 Tyrrhenus and Lydus, deserting Cympsus, Pactolus, and Tmolus, in Lydia; and quitting the Gygean lake, where inhabits Vipera, the consort of Typhon and mother of Chimaera, settled in Italy.

1583 Cære, near Rome, was anciently called Agylla.

The firebrand gleams, and kindles Discord's torch,
 Beneath the ashy steep the sleeping flame 1590
 Rouses; then Rhyndacus beheld the bowl
 By Grecian hands deep-dipp'd within his flood :
 But Greece shall well revenge, the venom'd sting
 Shall rankle round her heart; then twice and thrice
 Shall she repay, and desolate our shores. 1595

First he, who boasts, Lapersian king of gods,
 Thy name, descends, from whose avenging arm
 Red, as he moves, shall blaze the bickering flame :
 With him, with him I rush unto the shades;
 And as I walk among the dead, shall hear 1600
 A voice cry loud unto the dark sojourn,
 One wo is pass'd !—another wo succeeds !

Second the chief (whose father died enwrapp'd
 In meshes toils, e'en as the finny brood,
 Sons of the wave,) shall burn the foreign clime 1605
 With many-languaged hosts ; for thus ordain'd
 The healing god, and poured the voice divine.

Third shall the offspring of the peasant king
 Lure the Branchesian maid to give the seal,

1589 Paris, of whom when Hecuba was pregnant, she
 dreamed that she was delivered of a firebrand.

1596 Jupiter was sometimes called Agamemnon, and *vice versa*.

1599 Cassandra was murdered by Clytemnestra at the same
 time as Agamemnon.

1603 Orestes, who, after the death of Ægisthus, went to
 Tauris in obedience to the oracle, and brought back the statue
 of Diana.

1608 Codrus, king of Athens, when that city was attacked by
 the Lacedæmonians, having learned that that nation should
 conquer whose king should fall in the contest, disguised as a
 peasant issued forth from the gates, and provoked one of the
 enemy to put him to death. By his descendant is meant Neleus.

1609 Neleus, in obedience to an oracle, requested of the
 daughter of a potter to give him some clay tempered with
 water, pretending that he wanted it for a seal, for which pur-
 pose the ancients made use of argillaceous earth. Among the
 eastern nations, to send earth and water was a token of sub-
 mission.

And temper with the stream the ductile earth ; 1610
 Shall found the Phthirian monarchy, and slay
 The host of Caria's mercenary sons.

Fourth shall Lacmonian offspring, Dymas' seed,
 Race sprung from Codrus, sons of Cytinum,
 Rush from the hills of Satnius, Thingrus' plain, 1615
 And the broad Chersonese, where Æthon dwell'd
 Abhorr'd by Ceres, father of the maid
 Of changeful form, whose daily subtleties
 Soothed the fell famine of her sire, who plough'd
 The barren borders of another's land. 1620

But swift the Phrygian swoops to his revenge :
 All shall he raze where'er the land extends,
 Nurse of the king, who now in Stygian shades
 Sits on his throne, and rules the trembling dead
 With laws severe, unknowing how to yield : 1625
 All shall he raze, upon whose temples wave
 The lengthen'd ears, from which blood-sucking flies
 Dart fearfully. To him shall Phlegra's plain,
 Thrambusian hills and Titon's rocky ridge,

1612 Caria, of which country the Phthirians are a tribe, was called Branchesia, from Branchus, who built a temple at Miletus. The Carian soldiers were the first who served other states in the capacity of mercenaries.

1613 Dymas was king of the Dorians, called 'Lacmonian offspring,' from Lacmon, a mountain of Perrhæbia.—Cytinum is a city of the Dorica Tetrapolis mentioned by Strabo. Satnium is a fountain, and Thingrus a city, of Icaria.

1616 Erisiethon, or Æthon, the Thessalian, cut down a tree sacred to Ceres, who punished him with perpetual hunger. Having reduced himself to utter poverty in appeasing the cravings of his preternatural appetite, he sold his daughter Mestra, who had previously transformed herself into the shape of some animal, a power which she had obtained from Neptune. Mestra resumed her former shape, and returned to her father, who by these means supported himself for some time.

1621 Cassandra prophesies that Midas the king of Phrygia shall revenge the death of his sister Cleopatra, and desolate Europe, which continent received its name from Europa the mother of Minos, one of the judges of hell.

And Sithon's pastures lowly crouch, and fields : 1630
 Corn-waving of Pallene, where the streams
 Of fattening Brychon wander, on whose shores
 Rose in their might the giant sons of earth.
 Murder shall walk in bloody robe array'd,
 And Havoc's haughty stride, and Mars shall rage,
 Candaon, or Mamertus, or what name 1636
 Suits thee, who featest on the blood of men.
 Nor yet shall Asia yield; for she shall send
 A mighty giant, sprung from Perseus' seed,
 Who o'er th' unsolid surface of the wave 1640
 Shall walk, and through the continents of earth
 Steer on his floating palaces, and wrap
 In fiery mantles of avenging flame
 The wooden walls, nor spare the sanctuary
 And pillar'd temples of the martial maid : 1645
 Wherefore shall evil days and evil tongues
 With impious railings taunt the god of light,
 Scorning his word, and scoffing at his truth.
 Then Famine shall devour each blade, and on
 The locust armies warping, on the bark 1650
 Of oaks shall batten, nor the olive boast
 Her verdant honors, nor the river roll
 His undiminish'd tide, so oft shall Thirst
 Dip her insatiate goblet in the stream :
 High o'er their heads a sleet of arrowy shower 1655
 And iron clouds shall canopy the globe
 With dreadful shade, veiling the light of heaven :

1631 Pallene is a peninsula of Macedonia, formerly called Phlegra, in which is the city Thrampus. Titon is a promontory of Thrace. Sithonia, a district of Macedonia.

1639 Xerxes, the king of the Persians, who derive their origin from Perseus, the son of Jupiter and Danae.

1644 When the Athenians consulted the oracle on the best manner of defending themselves from the attack of Xerxes, they were ordered to build wooden walls. They took the command in its literal acceptance, and erected bulwarks of timber, which Xerxes burnt, together with the temple of Minerva.

And now he rushes like the crackling flame
 Rolling through ripen'd corn the ruddy wave ;
 Till fading, falling, as the Locrian rose 1660
 Of short-lived bloom, a beechen skiff shall hide
 The monarch, trembling like a maid who runs
 To sheltering darkness and the silent cave,
 Scared by the brazen gleamings of a sword.

Then woes, and wars, and wasting tides of blood,
 Shall sweep conflicting armies from the world ; 1666
 For some in plains shall bow their heads to death,
 And some on ridges of the mountain rock,
 And some on seas shall sink beneath the wave,
 All murder'd : nor till then shall grisly War 1670
 Sheathe his fell sword, and break his iron car,
 Till sprung from Dardan seed, from Æacus,
 Thesprotian, Chaladrean, forth shall rush
 The lion form, and ranging for revenge
 Spring from his lair, and lap his kindred blood : 1675
 Round him in fawning blandishment shall cower
 And cringe, and crook the hinges of their knees,
 The chiefs of ancient Argolis, and yield
 Sceptres, and realms, and diadems, and thrones.

But when athwart the empty-vaulted heaven 1680
 Six times of years have roll'd, War shall repose
 His lance, obedient to my kinsman's voice,
 Who rich in spoils of monarchs shall return
 With friendly looks, and carollings of love,
 While Peacé sits brooding upon seas and land. 1686
 Why pour the fruitless strain ? to winds, and waves,

1672 The following verses allude to Alexander the Great, who claimed a descent from Æacus and Dardanus.

1673 Olympias, the mother of Alexander, was an Epirote, for which reason he is called Thesprotian, from Thesprotia, a district of Epirus. His father was a Macedonian, whence he is designated as a Chaladrean lion.

1675 The Persians derived their origin from Perseus, an ancestor of Hercules, from whom Alexander claimed to be descended.

Deaf winds, dull waves, and senseless shades of woods
 I chant, and sing mine unavailing song.
 Such woes has Lepsieus heap'd upon my head,
 Steeping my words in incredulity; 1689
 The jealous god! for from my virgin couch
 I drove him amorous, nor return'd his love.
 But fate is in my voice, truth on my lips;
 What must come will come; and when rising woes
 Burst on his head, when rushing from her seat 1695
 His country falls, nor man nor god can save,
 Some wretch shall groan, 'From her no falsehood
 flow'd;

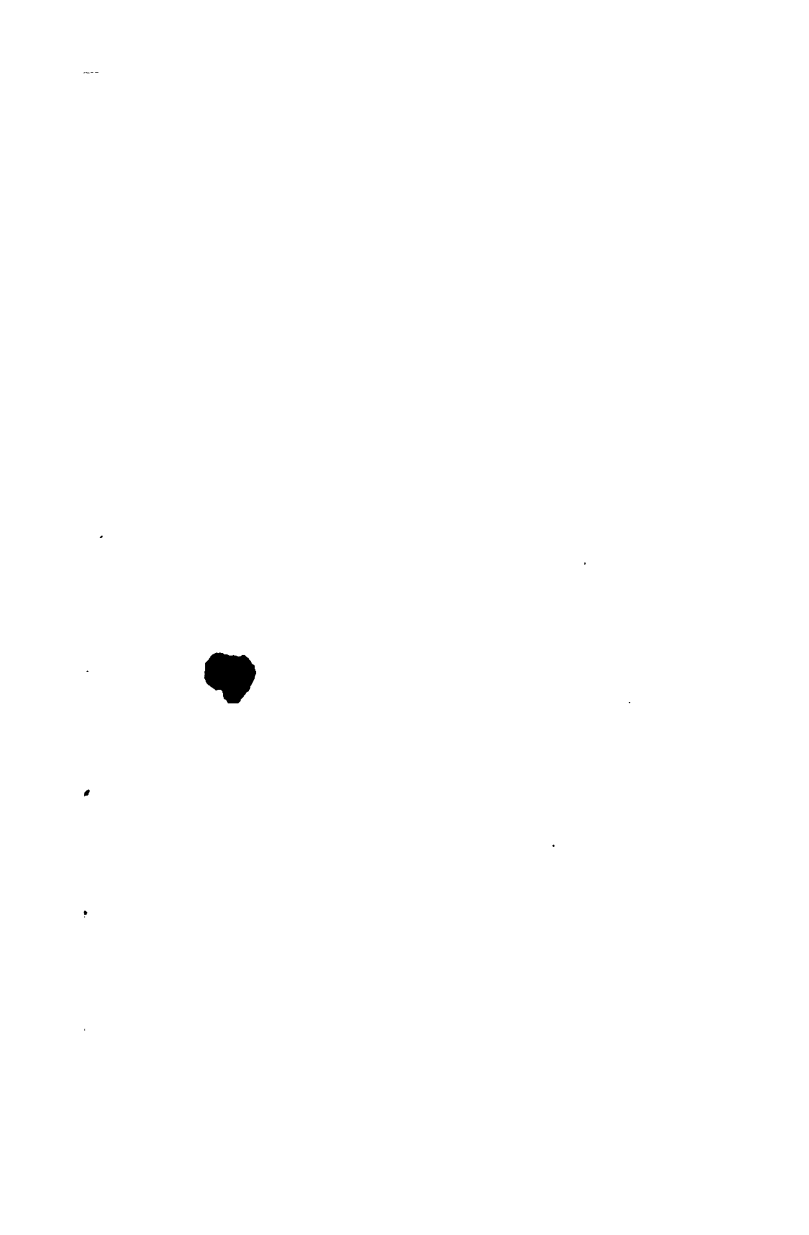
True were the shrieks of that ill-omen'd bird.'

Such was her strain; she hurried to her cell
 With troubled steps, and took th' astonish'd soul 1700
 With siren songs and mournful melodies,
 Or frenzied as a moon-struck bacchanal,
 Or furious sibyl, or Phicean sphinx,
 Show'd her dark speech, and mutter'd oracles.
 But I to thee have borne her words, O king, 1705
 Her frantic words, for me thou hast ordain'd
 Guard of her cell; and every sound which flows
 Fast from her lips I straight relate to thee.
 But, O! may all these woes be turn'd to joy!
 Still may the god who watches o'er thy house 1710
 Spread round thy bosom his protecting shield,
 And guard with arms divine the Phrygian throne!

1689 Lepsieus is a name of Apollo.

1699 The fourteen last verses are spoken by the messenger, in his own person.

1703 The Sphinx is called Phicean, from Phiceum, a mountain near Thebes.





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